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$1,600 Edition Shahn Haggadahs Sold Out; Some Of $450 Still Around

It is too late to get the $1,600 edition of Ben Shahn's Haggadah but there are still some copies of the cheaper edition for sale at $450.

The artist's illustrated and lettered hand-crafted presentation of the book that recounts the traditional Passover service is the latest work of Trianon Press, says Richard F. Shepard, in the New York Times, a publisher with headquarters in France that specializes in limited editions.

The new Haggadah, lavishly done in 150-pages, each 12-by-15½-inches, cost almost $100,000 to produce, according to Arnold Fawcus, the head of Trianon. Only 292 unbound numbered copies have been made. They are classified in three editions. In 10 of the $1,600 books even the paper was made by hand, and extra art is included.

The other editions, with varying optional extras, cost $750 (16 copies); $650 (20) and $450 for what might be but shouldn't be styled the economy edition (228 copies). The remaining 18 copies are not for sale. All editions come in a sheepskin-lined case.

The core, but not the major part of the book, consists of 12 Shahn works called, "The Recital," which tells the story in picture and hand-lettered text. The originals belong to the Jewish Museum, where they were on exhibition. The museum made them available to Trianon. The publisher reproduced them entirely by hand, using special processes and hand-stenciled color.

"We used stencils for each color," Mr. Fawcus said. "It got as

(Continued on Page Eighteen)

Adenauer And Eshkol Patch Up Temporary Breach At Farewell

"It was great," Dr. Adenauer declared on his return to Bonn from his visit to Israel. He said that his talk with Premier Eshkol had been highly successful.

"This private discussion was excellent," he asserted upon his arrival at the Cologne-Bonn airport. "We agreed fully on all subjects," reports James Feron, in the New York Times. Dr. Adenauer said that he had found wide understanding for his own efforts to achieve reconciliation between Israel and West Germany.

Adenauer, had left Israel after an eight-day private visit. The former West German Chancellor said his reception had been "much nicer than I had hoped."

Premier Levi Eshkol, who had angered the ninety-year-old Dr. Adenauer with a harsh speech early in the visit, was said to have patched up their differences in a forty-five minute private discussion at Lydda airport.

In a detailed political review, Premier Eshkol described conditions as he saw them in the Middle East and outlined Israel's hopes and plans for the strengthening of contacts with Europe.

Dr. Adenauer commented to colleagues before his departure that Mr. Eshkol's review "was the best I had ever heard on the Middle East." The two political leaders clasped hands, as they walked to the plane.

Dr. Adenauer's departure was delayed for twenty minutes after an anonymous telephone caller said a bomb had been placed aboard his plane. Some luggage was removed and searched.

Premier Eshkol had come to the airport to satisfy protocol as Acting Foreign Minister for Abba Eban, -- but aides said he also wanted to clear up misunderstandings created by the official dinner.

On that occasion the Premier said that there was no atonement for Nazi atrocities and that the Jewish people were looking for a sign that Germany recognized her burden, says the New York Times. Dr. Adenauer, the postwar German leader who produced legislation for reparations and restitution, was said to have been offended.

On his departure he was asked whether he thought Germany still had an obligation to insure the existence of Israel.

"I think I may answer with a very firm yes," he said, adding that "if it had not been for the cruelties and persecution of the National Socialists Israel most probably would have been in an entirely different situation."

Asked whether he thought there was an understanding in Israel about the new Germany, Dr. Adenauer replied in terms of reaction to his own trip. He said that there was an "aloofness" toward him when he arrived but that the atmosphere had changed by the time he left.

"People became warmer," he said. "Everyone was much nicer than I had hoped."

He dismissed the demonstrations that marked his visit as something he had learned long ago "not to regard tragically."

As for his reactions to Israel, Dr. Adenauer was all praise. Israel has created in the Middle East a source of exceptional strength and initiative, he said.

"Gentlemen," he added, addressing some Israeli journalists, "you are arousing the envy of your neighbors." His principal regret, he declared, was the division of Jerusalem that separated the holy places, says the New York Times. "That is bad for Judaism and bad for Christianity," he said.

During his visit Dr. Konrad Adenauer praised Israel for having "made this arid soil fruitful with faith in the future." He said the country's record should be an example to all nations, says the New York Times. Standing in academic robes before a distinguished audience at the Weizmann Institute of Science, the former West German Chancellor recalled the "grim picture of years past," and said:

"Allow me to tell you that if any one of you had experienced as I did the terrible post-war period, you would appreciate my feelings of emotion as I stand here before you."

Honored by the Institute for his assistance to Israel, Dr. Adenauer replied that he was "privileged to have contributed to the reconciliation of our two peoples," particularly, he said, "since mankind owes so much to Judaism."

Dr. Adenauer, who came for an eight-day private visit to Israel, his first, was praised for his stand in establishing West German reparations for Israel as well as restitution for Jews who survived wartime atrocities.

Speaking without notes and with an emotion that swept his audience, the former Chancellor called the signing of the Luxembourg agreement, which gave life to the reparations, "an unforgettable experience for me."

He recalled his early interest in Zionism but added: "I never thought that this would be the result, this state of Israel which has made this most arid soil fruitful with faith in the future."

"I should like to express the wish that all nations look to Israel as an example of faith in humanity," he said. "Its strength, its progress, is an example for all nations — it must be that."

Dr. Adenauer spoke under a huge portrait of the late Dr. Chaim Weizmann, Israel's first President, who once declined to meet Dr. Adenauer when both men were staying at the same Swiss resort. The German statesman is now an

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Invited By Friars, Leader Of Under 8,000 Spanish Jews Speaks On Religion At Monastery Of Inquisitor

In the Spanish monastery where the Grand Inquisitor, Tomas Torquemada, lies buried, a Jewish community leader stood up to tell assembled priests and friars about the Jewish faith. It was from his cell at this Dominican Monastery of St. Thomas in the walled city of Avila that Torquemada prevailed upon King Ferdinand and Queen Isabella four hundred and seventy-four years ago, says the New York Times, to order the expulsion or the conversion to Christianity of over one million Jews.

Max Mazin, of the Spanish Jewish community, which numbers fewer than 8,000 people, went to Torquemada's monastery as the guest of the Dominican friars to lecture about the meaning of the Jewish religion and about Jewish-Christian relations.

His visit to the Avila monastery went unpublicized at the time, but Mr. Mazin described it in an interview as a "fantastic experience."

"It was an unbelievable thing for me and for the Jews to be a guest of honor in the place where Torquemada lived, acted, and was buried," he said. "It was the place of the Great Inquisition."

Mr. Mazin said he believed he was the first Jew ever formally invited to the monastery and, "on top of that, to deliver a lecture about the Jews."

His lecture was one of the increasingly frequent activities of the four-year-old Association of Jewish-Christian Friendship. Mr. Mazin, who heads the 2,500-member Jewish community of Madrid, is co-chairman of the association. The other co-chairman is the Rev. Vicente Serrano, vice chancellor of the Madrid diocesan office.

The invitation to Mr. Mazin came from the Dominican order of Avila and the city's diocesan seminary to celebrate a "day of Jewish-Christian friendship."

It also happened to be the day of the Jewish feast of Passover. As Mr. Mazin smilingly explained, he did not have time to visit Torquemada's tomb in the chapel adjoining the auditorium, says the New York Times, where he spoke because he had to return to Madrid for the seder, the festive religious supper.

About 250 priests, friars, and seminarians heard his lecture. Afterward, Mr. Mazin recalled he was kept for two hours of questions and discussion.

The Jewish-Christian Friendship Association, one of the many examples of the friendly attitudes of the Spaniards toward Jews these days, was founded in 1962, during the Eichmann trial in Israel.

Mr. Mazin said there were some indications of rising anti-Semitism in Spain at that time, and to counteract it he and several Jewish and Roman Catholic friends formed the association.

Since then, the regime of Generalissimo Francisco Franco has shown favor to the tiny Jewish communities while still holding back on legislation that would grant freedom of worship to Spain's 30,000 Protestants.

A law was enacted last year allowing Jewish communities to function legally. In August the Government printed a postage stamp depicting a famous Toledo synagogue and in December Mr. Mazin was invited to discuss Jewish problems on Spain's state television network.

In an association lecture, a young Catholic priest undertook to demolish the old legend of the "Little Crime." This "crime," the alleged killing by Jews in 1490 of a child in the town of La Guardia, became the decisive argument in persuading King Ferdinand and Queen Isabella to oust or convert the Jews.

When the Jewish community offered the monarchs 30,000 ducats to be allowed to stay in Spain, Torquemada, the royal confessor, is said to have cried to the Queen, says the New York Times, "Judas sold out Jesus for 30 pieces of silver and you now wish to sell out for 30,000 ducats!" Torquemada died in Avila in 1498 at the age of seventy-eight. He is said to have burned ten thousand heretics during his eighteen-year Inquisition.

There are about seven thousand Jews in Spain and the Spanish enclaves of Ceuta and Melilla in Morocco, says the New York Herald Tribune. There are three synagogues, one in Madrid, another in Barcelona, and an apartment-synagogue in Malaga. There is one rabbi in Spain, stationed in Barcelona.

Last April the Jewish community in Madrid received legal recognition as an association so that it could import such items as special wines and materials for religious services. The Barcelona community is still awaiting this permission.

The Madrid Jewish community held its first service in four hundred and sixty-eight years on October 2, 1959. Money for the newly built synagogue came from the American Joint Distribution Committee, the International Jewish

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...airline man's Idea Gave Miami A Fourth Season

Walter Sternberg, the man credited with having made Miami, Florida, a four-season resort, died in Jackson Memorial Hospital of a brain tumor. He was sixty years old. In the early nineteen-fifties, as an executive of National Airlines, Mr. Sternberg hit upon the idea of selling Miami as a summer vacation spot, says the New York Times. He promoted a National Airlines trip to Miami as a "millionaire's vacation on a piggy-bank budget."

The idea was highly successful and was the beginning of a summer season for this area. Today, Miami entertains more tourists in the summer than visit there during the luxury-priced winter months.

At his death, Mr. Sternberg was vice-president of the passenger division of the Matson Navigation Company and the Oceanic Steamship Company of San Francisco. He lived in Belvedere, a San Francisco suburb, but was brought to Miami after he became ill last December.

Mr. Sternberg received his education from tutors in Germany, after which he joined Eastern Air Transport (forerunner of Eastern Air Lines) in 1930 as Miami operations and traffic representative. He became general traffic manager.

Two years later, Mr. Sternberg joined American Airlines as assistant vice president. In 1949 he returned to Miami as vice president in charge of sales for National Airlines.

Mr. Sternberg remained with National until 1953, when he became president of Resort Airlines. It was billed as the only scheduled airline operation holding a certificate to fly tourists to hotels owned by the airline on the Caribbean islands.

After Mr. Sternberg sold his interests in Resort Airlines in 1954, he organized Aviation Consultants, Inc. His first client was National Airlines.

Later, as an outside consultant, he reorganized Mohawk Airlines. He also did much management consultant work for Frontier Airlines; El Al Israel Airlines; LASCA Airlines of Costa Rica; and the Bristol Airplane Company in Britain. He helped Bristol to introduce the turbo-prop Britannia in the U.S.

In December, 1950, Mr. Sternberg returned to National as vice-president of planning, and the following July was elected a senior vice-president in charge of traffic, sales, and public relations, says the New York Times. He joined the Matson Line in 1961.

Surviving are his widow, Mrs. Dorothy Noble Lopez, whom he married in 1960; a son, Robert Sternberg, of Miami; two daughters, Mrs. Gerald Coursal, of Miami Springs; and Mrs. George S. Nicoll, of Cherry Hill, N. J.; and a stepson, Oliver Baldwin Avery.

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Social Notes — Montreal

Mr. and Mrs. Leo Simkover, 4190 Kensington Avenue, were in Switzerland, Holland, Denmark, Norway, Sweden, and England. They travelled via K.L.M. Royal Dutch Air Lines, and Air Canada.

Daniel Gaispel, of Washington, D.C., visited his parents, Mr. and Mrs. I. Gaispel, 5831 Hutchison Street.

Mr. and Mrs. Ari Perecowicz, 5621 Emerald Avenue, spent their wedding trip at the Nevele Country Club, in Ellenville, N. Y. Mrs. Perecowicz is the former Miss Eleanor Kahn; daughter of Mr. and Mrs. Samuel Kahn, 5225 Cavendish Boulevard. Mr. Perecowicz is the son of Mr. and Mrs. Abe Perecowicz, 3925 St. Kevin Street.

Mr. and Mrs. Daniel Barry Frank, 200 Varry Street, spent their wedding trip in Miami Beach, Florida; travelling via Eastern Air Lines. Mrs. Frank is the former Miss Shirley Edelstein, daughter of Mr. and Mrs. Joseph Edelstein, 5615 Chamberland Crescent. Mr. Frank is the son of Mrs. Anne Frank, 2522 Bedford Road, and the late Henry Frank.

Mr. and Mrs. Hyman Perlman, and daughter, Miss Natalie Perlman, and son, Bernard, formerly of 1509 Ducharme Avenue, have moved to 4162 Carlton Avenue.

Mr. and Mrs. Harry Huberman, and daughter, Miss Sheila Huberman, formerly of 772 McEachran Avenue, have moved to 1000 Pratt Avenue.

Mr. and Mrs. C. Isaacs, and Carl, and David, of Natick, Mass., visited her mother, Mrs. Dora Steinman, 5672 Durocher Street.

Mr. and Mrs. David Aisenthal, and Saul Aisenthal, Abe Aisenthal, and Issie Aisenthal, formerly of 2032 Bedford Road, have moved to 522 Crevier Street.

Mr. and Mrs. Issie Ackerman, and Steven, and Debbie, formerly of 5830 Decelles Place, have moved to 2200 Gold Street.

Mr. and Mrs. A. Gordon, formerly of 5647 Dunmore Avenue, have moved to 5320 Macdonald Avenue.

Mr. and Mrs. J. Mazur, and Brahm, and Mitchell Neil, formerly of 5810 Decelles Avenue, have moved to 1126 Reynald Street.

Professor and Mrs. Harry Gonshor, and son, Elliot, of Washington, D. C., visited his parents, Mr. and Mrs. William Gonshor, 5422 Prince of Wales Avenue. Professor Gonshor is Professor of Mathematics at Howard University, in Washington.

Irving Rumack, 3008 Goyer Street, and his sister, Mrs. Sadie Goldberg, of Montreal, were in Toronto, Ont., for the funeral of their sister, Mrs. Minnie Sidlofsky, 1364 Danforth Avenue, who died at Bayerest Hospital.

Mr. and Mrs. M. Heitner, formerly of 7460 Kingsley Road, have moved to 250 Clarke Avenue.

Mr. and Mrs. H. Schneider, and son, Gordon Schneider, formerly of 5301 King Edward Avenue, have moved to 1189 Maria Crescent.

Miss Belle Povering, of Toronto, Ont., visited her cousins, Mr. and Mrs. Bernard Vineberg, 7400 Kildare Street.

Mr. and Mrs. Jack Butovsky, of Ottawa, Ont., visited her parents, Mr. and Mrs. Eli Prashker, 814 Smart Avenue.

Dr. and Mrs. Edward Shtull, of Boston, Mass., have taken up residence in Montreal. Dr. Shtull is the son of Mr. and Mrs. Philip Shtull, 4853 Carlton Avenue. Mrs. Shtull is the daughter of Mr. and Mrs. Samuel D. Presner, 5569 Wilderton Avenue. Dr. Shtull received the Bachelor of Science degree from McGill University; and attended Tufts University in Boston.

Mr. and Mrs. Ben Gordon, 4902 Carlton Avenue, motored to Miami Beach, Florida, to attend the graduation of their son; Cadet Staff Sergeant Martin Gordon, aged eighteen years, at Miami Military Academy. Mrs. Gordon will spend several weeks there while her son is taking a six-week course in American History.

Mr. and Mrs. David Perlman, and son, Derek Blair, formerly of 1043 Macdonald Street, Chomedey, have moved to 4360 Barclay Avenue.

Mr. and Mrs. Conrad Kogan, and Ronald, and Sean, 1231 Forest Road, visited her parents, Mr. and Mrs. Morris Kales, of Toronto, Ont.

Mr. and Mrs. Charles Cohen, and son, Oded, formerly of 4889 Plamondon Street, have moved to 5942 Mountain Sights Avenue.

Mr. and Mrs. Ben Spiegelman, formerly of 5450 King Edward Avenue, have moved to 4530 Cote des Neiges Road.

Mrs. Fanny Tattlebaum, of Sault Ste. Marie, visited her son-in-law, and daughter, Mr. and Mrs. David Bloom, and Lynn, Marla, and Matthew, 1065 Korman Street.

Mrs. Elizabeth Kerstein, formerly of 4646 Goddard Street, has moved to 5555 Dudemaine Street.

Mrs. Serena Fleischman, formerly of 1877 Dorchester Street West, has moved to 2048 Clermont Avenue.

Mr. and Mrs. Max Mendelsohn, formerly of 6005 Coolbrook Avenue, have moved to 4205 Bourret Street.

Mrs. Gertie Caiulot, formerly of 4165 Mackenzie Street, has moved to 11240 Joseph Casavant Street.

Mr. and Mrs. Nathan Polansky, formerly of 1400 Pine Avenue West, have moved to 3210 Forest Hill Avenue.

Mr. and Mrs. Morey Lesser, and Bruce, of Ottawa, Ont., visited her brother-in-law, and sister, Mr. and Mrs. M. Singer, 4377 La Peltrie Street.

Miss Claire Wolfson, formerly of 5210 Musset Street, has moved to 5565 Coolbrook Avenue.

Mr. and Mrs. Israel Erdman, of Washington, D. C., visited their son, and daughter-in-law, Mr. and Mrs. Leon Erdman, and Harvey Michael, Lawrence Richard, and Felice Harriet, 5714 Eldridge Street, to be present at the bar-mitzvah of Lawrence Richard, who was called to the Reading of the Law, at Beth Zion Synagogue.

Mr. and Mrs. Arnold Mayberger, and sons, Mark, Steven, and Shane, of Ottawa, Ont., visited her brother-in-law, and sister, Mr. and Mrs. Ben Weigensberg, 4255 Prince Charles Avenue.

Mr. and Mrs. William Singer, 325 Brighton Avenue, Toronto, Ont., visited her brother, and sister-in-law, Mr. and Mrs. Saul Nish, 1315 Ridgewood Drive.

Archie Satenstein, of Moose Jaw, Sask., visited his brother, and sister-in-law, Mr. and Mrs. Irving Satenstein, and Susan, Jeffery Jay, and Gary, 1467 Mercantile Street.

Mr. and Mrs. Joseph Tiger, and daughters, Daniela, and Vicky, formerly of 5584 Clanranald Avenue, have moved to 5370 Delfield Place.

Mr. and Mrs. M. Kahn, and sons, Hillary, Jeffrey, and Clifford, of Spring Valley, N. Y., visited her brother, and sister-in-law, Mr. and Mrs. L. Satens, 4129 Mackenzie Street, Chomedey.

Mrs. J. Taub, and her son, Neil, of Los Angeles, Calif., visited her brother-in-law, and sister, Mr. and Mrs. Irving Satenstein, and Susan, Jeffery Jay, and Gary, 1467 Mercantile Street.

Mrs. Rebecca Gasoi, 4820 Bourret Street, visited her son-in-law, and daughter, Mr. and Mrs. Morton Kushner, and daughter, Terri Cheryl, and son Leslie of Hollywood, Florida, formerly of Montreal, to attend the bas-mitzvah of Terri Cheryl, who was called to the Reading of the Law, at Temple Sinai. She visited her sister, Mrs. Rita Schechter, and daughter, Dorri Sue, and son, Jerry, of Hollywood.

Mr. and Mrs. Morey Lesser, and James, Neil, and Bruce, 34 Hilliard Avenue, Ottawa, Ont., had with them for a Passover Seder: Mr. and Mrs. Philip Weber, and daughter, Sandra, and son, Howard; and Mr. and Mrs. Louis Stern, and daughter, Heather; all of Ottawa.

Mr. and Mrs. G. L. Snyder, and daughter, Miss Beverley Snyder, of Ottawa, Ont., visited her brother-in-law, and sister, Mr. and Mrs. M. A. Appel, 5580 Macdonald Avenue.

Mrs. Elsie Zimring, formerly of 4525 Harvard Avenue, has taken up residence in Conego Park, Cal.

Miss Sheila Moscoe, formerly of 7780 Mountain Sights Avenue, has taken up residence with her parents, Harry R. Moscoe, Q.C., and Mrs. Moscoe, of Toronto, Ont.

Miss Suzann F. Cohen, 2165 Lincoln Avenue, returned from Chicago, Illinois, where she was present at the bar-mitzvah of her nephew, David George, son of Mr. and Mrs. Rudolph Martin Caplan, 10145 South Yates Avenue. He is brother of Michael Paul, who will be eight years old in July; grandson of the late George William Cohen, founder-publisher of the Canadian Jewish Review. David George conducted a part of the Sabbath morning service, at South Shore Temple, of which Rabbi William Sajowitz is the leader. The Rabbi is a first cousin of Arthur Rosichan, of Miami, Florida, the former director of the Combined Jewish Appeal in Montreal. Another guest was Mrs. Timothy F. Ryan, the former Miss Rhea Fischer, of Pittsburgh, Pa., a great-aunt of David George, whose late husband was an appointed Judge of the Children's Court there. She is a member of Congregation Rodeph Shalom. A luncheon followed services, with ninety guests present.

Mrs. Joseph S. Overland, 7780 Ostell Crescent, was a luncheon hostess to sixty guests, in honour of Miss Nancy Tompkins, daughter of Mr. and Mrs. Samuel Tompkins, 5718 Leger Street, and the fiancee of her son, Kenneth Harris Overland. Mrs. Overland wore a white, knitted suit, with a pink, silk blouse. Mrs. Tompkins was in a black, silk suit, trimmed with pink. Their corsages were of white carnations. Miss Tompkins, wearing a navy-blue silk suit, trimmed with white, had a corsage of white, and pink carnations. The marriage will take place on May 22, at Spanish and Portuguese Synagogue.

Mr. and Mrs. Morton Kushner, of Hollywood, Florida, formerly of Montreal, celebrated the bas-mitzvah of their daughter, Terri Cheryl, whose brother is Leslie, aged seven years; granddaughter of Mrs. Rebecca Gasoi, 4820 Bourret Street, and the late Benjamin Gasoi; and of the late Mr. and Mrs. L. Kushner; all of Montreal. Kiddush was observed. That evening Mr. and Mrs. Kushner were hosts at a dinner party at Oak Ridge Country Club, in Fort Lauderdale, Florida. Two hundred guests were present. Mrs. Gasoi, grandmother, and Miss Ellen Singer, 4377 La Peltrie Street, cousin, were there for the celebration.

BAR-MITZVAHS

Edward, son of Mr. and Mrs. Abe Hillel, 3270 Ellendale Street, was called to the Reading of the Law, in honour of his bar-mitzvah, at Spanish and Portuguese Synagogue. He is the brother of Philip, aged eight years; grandson of A. Hillel, 3270 Ellendale Street, and the late Mrs. F. Hillel; and of Mr. and Mrs. N. Kahallastchy, of Baghdad, Iraq. Kiddush was observed.

BAS-MITZVAHS

Terri Cheryl, daughter of Mr. and Mrs. Morton Kushner, of Hollywood, Florida, formerly of Montreal, was called to the Reading of the Law, in observance of her bas-mitzvah, at Temple Sinai. Her brother is Leslie, aged seven years. She is the granddaughter of Mrs. Rebecca Gasoi, 4820 Bourret Street, and the late Benjamin Gasoi; and of the late Mr. and Mrs. L. Kushner; all of Montreal. Kiddush was observed.

ENGAGEMENTS

Mr. and Mrs. Efraim Weiss, 464 Bloomfield Avenue, announce the engagement of their daughter, Miss Leah Weiss, to Daniel Caplan, son of Mr. and Mrs. Sidney Caplan, 5517 Borden Avenue. The marriage will take place in December.

Mr. and Mrs. Jack Borenheim, 453 Canterbury Street, announce the engagement of their daughter, Miss Lillian Ida Borenheim, to Aratol Feldman, son of Mr. and Mrs. Ignac Feldman, 1084 Parkview Street. The marriage will take place on August 29, 1967, at Beth Aaron Synagogue.

Mr. and Mrs. Edward Barkoff, 653 Roslyn Avenue, announce the engagement of their daughter, Miss Victoria Barkoff, to Shulim Rubin, son of Mr. and Mrs. Abraham Rubin, 6807 Baily Road.

Mr. and Mrs. Irving Zaritsky, 5626 Iona Street, announce the engagement of their daughter, Miss Linda Zaritsky, to Gerald Animan, son of Mr. and Mrs. Samuel Animan, 859 Brunet Street.

The engagement of Miss Frances Lee Hymovitch, daughter of Mrs. Miriam Hymovitch, 4910 Randall Avenue, and Edward Hymovitch, of Montreal, to Edward Isaac Sheper, son of Mr. and Mrs. Walter I. Sheper, 5746 Lockwood Avenue, is announced.

Mr. and Mrs. Eddy Levine, 4847 Jean Brillant Avenue, announce the engagement of their daughter, Miss Phyllis Levine, to Arnold Gordon Gilbert, son of Mr. and Mrs. Myer Gilbert, 5320 Macdonald Avenue.

Mr. and Mrs. Abe Goldberg, 5246 Mountain Sights Avenue, announce the engagement of their daughter, Miss Rocia Goldberg, to Tom Merson, son of Mr. and Mrs. Louis Merson, 1220 Decarie Boulevard. The marriage will take place in June, 1967.

APPROACHING MARRIAGES

Mr. and Mrs. Harris Fahnestock, of Concord, Mass., announce the marriage of their daughter, Miss Joan Whedon Fahnestock, to Morrie Ruvinsky, son of Mr. and Mrs. David Ruvinsky, 767 Connaught Circle, Montreal, to take place at the home of the parents of the bride-to-be, on Sunday, May 22, at twelve o'clock noon. Miss Fahnestock is the granddaughter of the late Mr. and Mrs. Harris Fahnestock, of New York, and Lennox, Mass.; and of the late Mr. and Mrs. James Clarke Jeffery, of Chicago, Ill.; great-niece of Miss Frances E. Whedon, of Lake Forest, Illinois; and Boston, Mass. Mr. Ruvinsky is the grandson of the late Mr. and Mrs. Louis Ruvinsky; and of Mrs. Esther Kravitz, 4680 Bourret Street, and the late Julius Kravitz. Miss Fahnestock attended Concord Academy, in Concord, and is a graduate of Miss Porter's School, in Farmington, Conn.; and of McGill University, with the Bachelor of Science degree. Mr. Ruvinsky is a graduate of McGill University, with the Bachelor of Science degree.

Mr. and Mrs. Karl Spiler, 12079 Joseph Casavant Street, announce the marriage of their daughter, Miss Frances Spiler, to Michael Israel Shoore, son of Mr. and Mrs. Louis Shoore, 707 Algonquin Avenue, to take place on Sunday, May 22, at half-past six o'clock, at Spanish and Portuguese Synagogue.

The marriage of Miss Linda Wagner, daughter of William Wagner, of Montreal, and Mrs. Alice Wagner, 4731 Dornal Avenue, to Joel Gordon Berson, son of Mr. and Mrs. Hyman P. Berson, 4320 Royal Avenue, will take place on May 22, at 12 o'clock, noon, Rabbi Charles Bender officiating.

Mr. and Mrs. Samuel Tompkins, 5718 Leger Street, announce the marriage of their daughter, Miss Nancy Tompkins, to Kenneth Harris Overland, son of Mr. and Mrs. Joseph S. Overland, 7780 Ostell Crescent, to take place on Sunday, May 22, at three o'clock, at the Spanish and Portuguese Synagogue, followed by a reception at the Royal Embassy Hotel.

MARRIAGES

WEISS-WHITE

The marriage of Miss Barbara White, daughter of Mr. and Mrs. Clarence H. White, 5615 Alpine Avenue, to Ronald Weiss, son of Mr. and Mrs. Abe Weiss, 4770 Mackenzie Street, was solemnized at Young Israel Synagogue, on Sunday, November 7, 1965, at half-past six o'clock, by Rabbi Mendell Lewittes, assisted by Cantor Z. Halperin, and Reverend R. Meller; and Rabbi J. H. Kupietsky, of Long Island, N. Y., great-uncle of the bride. She was given in marriage by her parents. She wore a gown of white peau de soie. The fitted bodice was re-embroidered with Alencon lace and seed-pearl-beads; and was made with a round neckline; and long sleeves. A chapel train, which was attached at the shoulder-line, was trimmed with lace, re-embroidered with seed-pearl-beads. Her shoulder-length veil of tulle illusion was held by a bow of peau de soie. She carried a prayer book, with white orchids, stephanotis and satin streamers. Mrs. David Lipson was matron of honour. She wore an aquamarine-blue satin gown; made with a beaded, removable, overblouse. Her hat matched it; and she carried a cascade bouquet of white and aquamarine-blue and white carnations. Mrs. Norman Weiss, sister-in-law of the groom; and Miss Shirley Weiss, sister of the groom; were attendants. Mrs. Weiss wore an aquamarine-blue, brocaded silk gown; with its own jacket; and matching headdress. Miss Weiss wore an aquamarine-blue crepe gown; with a beaded bodice. Her hat matched it. Each carried a bouquet of white, and aquamarine-blue-tinted carnations. Norman Weiss was his brother's best man. The ushers were: Brian White, brother of the bride; Lawrence White, John White, cousins of the bride; Louis Grossbaum, cousin of the groom; Irwin Freedman, Larry Shaffer, Samuel Aberman, and Larry Smith. Standards of white and aquamarine-blue carnations, and pink gladioli; and candles in wrought-iron stands, decorated the Synagogue and hall. An orchestra played. Three hundred and fifty guests were received. Mrs. White, mother of the bride, wore a gown of white and gold-coloured lace, set over aquamarine-blue, peau de soie. She had a matching tiara. Mrs. Weiss, mother of the groom, wore a gown of aquamarine-blue, embossed velvet. She had a matching headband. Each had a bouquet of white orchids, pinned to a beaded purse. Mr. and Mrs. Ronald Weiss spent their wedding trip in Montego Bay, Ocho Rios, and Kingston, Jamaica; the bride going away in a beige and black wool suit, under a black coat; with a corsage of white orchids. They have taken up residence at 6550 Trent Avenue. Mrs. Weiss is the great-granddaughter of Shulim Dresner; granddaughter of Mr. and Mrs. Max Schauber; and Mrs. Rose White. Mr. Weiss is the grandson of Mrs. Y. Grossbaum. The great-grandfather, and grandparents were in the wedding procession. Here for the marriage were: Dr. Anchel Dresner, Abe Dresner, Mr. and Mrs. Max Dresner, Rabbi and Mrs. J. H. Kupietsky; all of New York; Mrs. A. LeVine, Mr. and Mrs. Joseph Simon, Mr. and Mrs. Sydney Simon; all of Halifax, N. S.; all uncles, and aunts of the bride; Mr. and Mrs. Arthur Dresner, Miss Channie Kupietsky, Mrs. Jonah Kupietsky; all of New York; Mrs. Otta Rauchwerger, of Tel Aviv, Israel; all cousins of the bride; Mr. and Mrs. Max Kamil, of New York; Mr. and Mrs. Jack Grossbaum, of Quebec City, Quebec; Mrs. Fanny Levy, Mr. and Mrs. A. Spector, Mr. and Mrs. M. Wasserman, Mr. and Mrs. Samuel Weiss; all uncles, and aunts of the groom; all of New York; Mr. and Mrs. W. Berg, Mr. and Mrs. M. Warnow; cousins of the groom; all of New York; and Mr. and Mrs. M. Clarfield, of Quebec City; and Shulim Dresner, great-grandfather of the bride, and Mrs. Dresner, of Miami Beach, Florida.

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Social Notes — Montreal

Entertaining for Miss Rosalyn Klemensberg, daughter of Morris Klemensberg, 4667 Bouchette Street, and the late Mrs. Dora Klemensberg, and the fiancee of Joseph Schlesinger, son of Mrs. Gisele Schlesinger, 3205 Linton Avenue, and the late Chiel Schlesinger, at a luncheon at Desjardins Restaurant, were: Mesdames Daniel Gottesman, 1707 Hartenstein Street; and Norman Teblum, 5563 Glencrest Street; sisters of the bride-to-be; Isidore Klemensberg, 1137 Reynold Street; sister-in-law of the bride-to-be; and Morris Klemensberg, 4667 Bouchette Street. One hundred guests were present. Miss Klemensberg wore an American-Beauty-red, boucle suit; with a corsage of white carnations. A centrepiece of pink, red, and white roses, pom-poms, and carnations beautified the table. The marriage will take place on Tuesday, June 28, at Shaare Zedek Synagogue.

Mr. and Mrs. David Bloom, 1065 Kerman Street, celebrated the sixteenth birthday of their daughter, Lynn, at a luncheon, with forty guests present. She is the sister of Marla, aged twelve years; and Matthew, twenty months; granddaughter of Mrs. Fanny Tattlebaum, of Sault Ste. Marie, Ont., who was here for the event. Mrs. Bloom wore a pink, knitted suit; with a corsage of pink carnations. Mrs. Tattlebaum was in a pink, printed, chiffon dress; with a corsage of red roses. Lynn wore a champagne-coloured, lace dress; with a bouquet of yellow Sweetheart roses. The table adornment was white, and yellow roses, and carnations. Mrs. Morey Lesser, of Ottawa, Ont.; and Mrs. Michael Kerman, of Rouyn, Quebec; were here for the party.

Mr. and Mrs. David Salzedo, 2310 Mantha Street, were dinner hosts to twenty-five guests, at their home, for Miss Harriet Goldberg, daughter of Mr. and Mrs. Frank Goldberg, 5616 Wentworth Avenue, and the fiancee of Leonard Bergman, son of Mr. and Mrs. Jack Bergman, 53 McNider Avenue; and Miss Nancy Tompkins, daughter of Mr. and Mrs. Samuel Tompkins, 5718 Leger Street, the fiancee of Kenneth Harris Overland, son of Mr. and Mrs. Joseph S. Overland, 7780 Ostell Crescent. A composition of multi-coloured snapdragons, gladioli, and carnations formed the table decoration.

Mr. and Mrs. Ben Krakower, 4635 Clanranald Avenue, gave a dinner for the immediate family, honouring Miss Mary Hinda Goodman, daughter of Mr. and Mrs. Joseph Goodman, 5826 Coolbrook Avenue, and the fiancee of their nephew, Harry Krakower, son of Mr. and Mrs. Moe Krakower, 4990 Lacombe Avenue. Miss Goodman, the bride-elect, wore a black, crepe dress. The table was arranged with pink, and white carnations, and pom-poms. The marriage will take place on May 29, at Spanish and Portuguese Synagogue.

Mrs. Marion Friefeld Dickman, 3261 Cedar Avenue, and Leonard Dickman, 331 Redfern Avenue, celebrated the bar-mitzvah of their son, Clifford Craig, who was called to the Reading of the Law, at Temple Emanu-El. He is the brother of Eric, aged sixteen years; and Drew, eleven; grandson of Dr. and Mrs. Harry Friefeld, 3261 Cedar Avenue; and of Mr. and Mrs. Julius Dickman, of Bronx, N. Y. Afterwards three hundred and twenty-five guests were received. Mrs. Dickman wore an off-white eloqué ensemble; with a gold-coloured hat. Mrs. Friefeld was in a blue, eloqué dress; with a blue organza petal hat. Blue, and white carnations and pom-poms decorated the Temple.

Mrs. Brian Greenstone, 4850 Bourret Street, gave a kitchen gadget shower, at her home, with twenty guests present, for Miss Mary Hinda Goodman, daughter of Mr. and Mrs. Joseph Goodman, 5826 Coolbrook Avenue, the fiancee of her cousin, Harry Krakower, son of Mr. and Mrs. Moe Krakower, 4990 Lacombe Avenue. Mrs. Greenstone wore a blue, knitted suit; Mrs. Goodman, a beige, knitted suit; and Mrs. Krakower, a blue, silk-knitted suit. Miss Goodman wore a black silk dress.

Mrs. Isaac Samsonovitch, 4548 Ninth Street, Chomedey; and Mrs. Ralph Kalisky, 1387 Normandie Boulevard; were luncheon hostesses to one hundred and fifteen guests, to honour the former's daughter, Miss Elaine Samsonovitch, the fiancee of the latter's son, Irving Kalisky. Mrs. Samsonovitch wore a white, knitted suit. Mrs. Kalisky was in a pink, peau de soie dress. Miss Samsonovitch, wearing a champagne-coloured, shantung suit, had a matching hat. Red, white, and yellow carnations, and roses decorated the table. The marriage will take place on November 12, at Beth Ora Synagogue.

Entertaining for Miss Ethel Levy, daughter of Mr. and Mrs. Louis Levy, 3875 Plamondon Street, and the fiancee of Leonard Trager, son of Mr. and Mrs. Morris Trager, 3240 Hedford Road, at a luncheon at Stage Coach Inn, were: her mother, Mrs. Melvin Shuster, 538 Sherwood Place, her sister; and Mrs. Issie Levy, 212 Strassbourg Street, Dollard des Ormeaux, her sister-in-law. Sixty guests were present. Mrs. Louis Levy wore a navy-blue, knitted suit. Mrs. Shuster was in a navy-blue and green silk dress. Mrs. Issie Levy wore a navy-blue, linen ensemble. Mrs. Trager was in three-piece, knitted, brown suit. Each had a corsage of white carnations. Miss Levy, the bride-elect, wearing a navy-blue and green silk dress, had a corsage of white orchids. White, and red carnations and pom-poms adorned the table. The marriage will take place on September 11, at Spanish and Portuguese Synagogue.

Mr. and Mrs. Arthur Rosenberg, 4265 Kent Avenue, gave a dinner at their home, to celebrate the engagement of their daughter, Miss Tobie Rhona Rosenberg, to Frank Fudem, son of Mr. and Mrs. Joseph Fudem, 6727 Palmer Street. Mrs. Rosenberg wore a green, brocade dress; with a corsage of pink carnations. Mrs. Fudem was in a turquoise-blue, silk brocade dress; with a corsage of pink, and white carnations. Miss Rosenberg, the bride-elect, wore a multi-coloured silk, accordion-pleated gown; with a corsage of pink, and white carnations. Present with the above, were: Gilbert Rosenberg, brother of the bride-to-be; Wolfe Fudem, and Faigie, brother, and sister of the groom-to-be; Mr. and Mrs. Walter Sheffer, 6525 Wilderton Avenue; Mr. and Mrs. Samuel Britan, 5480 Lavoie Avenue; Mrs. Sara Shugar, 4635 Carlton Avenue; Sam Jason, 5139 Notre Dame de Grace Avenue; Mr. and Mrs. Saul Rosenberg, 4694 Lacombe Avenue; Mr. and Mrs. Harry Rosenberg, 4840 Cote St. Luc Road; Mr. and Mrs. Abe Rosenberg, 126 Willowdale Avenue; Mr. and Mrs. Saul Stark, 218 Goulbourn Street, Ottawa, Ont.; Saul Cantor, 4660 Bourret Street; Mrs. Tammy Ungar, 4840 Maplewood Avenue; Mr. and Mrs. I. Prosen, 6525 Wilderton Avenue; Mrs. H. Shugar, 4696 Lacombe Avenue; and Jack Shugar, 6525 Wilderton Avenue; all uncles, and aunts, of the bride-to-be. A composition of pink roses; and blue, and white carnations, pom-poms, and gladioli trimmed the table. The marriage will take place on September 11, at Beth El Synagogue.

APPROACHING MARRIAGES

Mr. and Mrs. Nathan Kravitz, 5235 Cote St. Luc Road, announce the marriage of their daughter, Miss Bonnie Kravitz, to Steven Sadegur, (Sadegursky), son of Mrs. Jack Sadegur, 4950 St. Kevin Street, and the late Mr. Sadegur, to take place on Sunday, May 22, at six o'clock, at Shomrim Laboker Synagogue.

Mr. and Mrs. William Mintz, 1879 Kenilworth Road, announce the marriage of their daughter, Miss Joni Mintz, to Jack P. Starke, son of Mr. and Mrs. Samuel Starke, 2260 St. Louis Street, to take place on Sunday, May 22, at half-past six o'clock, at Beth El Synagogue.

BIRTHS

Born, to Mr. and Mrs. Henry R. Wolf (nee Myrna Goldberg, formerly of Montreal), of Providence, Rhode Island, on March 8, at the Providence Lying-In Hospital, a son, Stephen Nathan; grandson of Mr. and Mrs. Frank Goldberg, 5616 Wentworth Street, Montreal; and of Mrs. Roman B. Birchwood, 4938 Iona Street, and the late Sumer Wolf; great-grandson of Mr. and Mrs. I. Feldman, 5458 Esplanade Avenue. Godparents are Mr. and Mrs. Barry H. Shapiro, 5367 Westmore Avenue, uncle, and aunt. Mr. Goldberg, grandfather, held the baby during the ceremony.

DEATHS

Philip B. Hart, 6947 Monkland Avenue, died suddenly on Sunday, April 17, at home, at the age of seventy-seven years. He is survived by two sisters: Mrs. M. A. Michaels (Muriel), 4630 Westmore Avenue; and Miss Dorothy Hart, 6947 Monkland Avenue. A sister, Mrs. Albert Freedman (Mabel Ruth), 59 St. Catherine Road, died on May 13. He was the son of the late Mr. and Mrs. Lewis Alexander Hart. Funeral services took place from Paperman's. Dr. Solomon Frank, Rabbi, officiated. Burial was at Spanish and Portuguese Cemetery. Shiva was at the home. Mr. Hart was born and educated in Montreal. He was the great-great-grandson of Aaron Philip Hart, the first Jew to settle in Canada, in 1760; and of Samuel Judah, who came to Canada, at the same time, but who left after a few years, to take up residence in New York. Both these men were among the founders of the Spanish and Portuguese Congregation. Mr. Hart was a life-long member of the Spanish and Portuguese Synagogue; and had served as an officer of the board of trustees for over forty-five years. At the time of his death, he was an honorary treasurer.

Juan Corominas, Consul of Costa Rica, 4787 Lacombe Avenue, died on Saturday, April 9, at the Royal Victoria Hospital. He is survived by his wife, Mrs. Ida Warszawski Corominas; a daughter, Susan, aged fifteen years; a brother, Federico Corominas, of Barcelona, Spain; and two brothers-in-law, and sisters-in-law: Mr. and Mrs. N. Robins, 4880 Fulton Street; and Mr. and Mrs. M. Aston, 5618 Blossom Avenue. Funeral services took place from the Chapel of Jos. C. Wray and Brothers. Burial was at Mount Royal Cemetery.

MONTREAL MEETINGS

(Montreal Meetings are on Pages Three and Fourteen)

★ SHAAR HASHOMAYIM ★

Synagogue, Rabbi Wilfred Shuchat: Mark Sheldon, son of Mr. and Mrs. Philip Avrith, 2000 Cote de Liesse, will be called to the Reading of the Torah on May 21, in observance of his bar-mitzvah. The Kiddush, on May 25 tendered by the Sisterhood, will honour the twenty-ninth annual Bar-mitzvah Shelf. At the annual Home Study Siyum on June 1, at 8.00 p.m., Dr. A. Stilman, chairman of the Home Study Group program, will preside. Northeast Region of the National Federation of Jewish Men's Clubs, comprising Beth El, Shaar Hashomayim, Shaar Shalom, Shaare Zedek, and Shaare Zion Synagogues, will hold their inaugural Torah Institute in Ste. Agathe, on June 3, 4, 5. The faculty guest will be Benjamin Herson, director of adult education. Chairmen are Alexander Popliger, Q.C., and Harold Shapiro. Advisor is Rabbi David Auerbach; parnass, Melvin Miller. Jules Roos, parnass of the Synagogue, will be honoured at an Israel Bond dinner on May 22, at 6.30 p.m., with Allan Bronfman as chairman. The guest speaker will be Moshe Yuval, director of the department of information, Ministry of Foreign Affairs, in Jerusalem, who is a son-in-law of Mr. Roos. Pirke Ovos seminar sixth session is on May 21, at 6.50 p.m. The third meal, sponsored by Barney Aaron, is at 7.20 p.m. Seminar leader is Cantor Nathan Mendelson.

★ LABOR ZIONIST ★

Movement Of Canada: Miss Marie Syrkin, author, editor, and teacher, will address a festive Saturday Night Forum, on May 21, closing the series, and ending the 60th anniversary year of the Movement in Canada; at the Queen Elizabeth Hotel at 8.30 p.m. Miss Syrkin, former Associate Professor of Humanities at Brandeis University, is on the executive of the Jewish Agency for Israel, and editor of the Jewish Frontier; author of a number of books, including: "Golda Meir, Woman With A Cause"; "Blessed Is The Match", an account of Jewish resistance movements under the Nazis; and "Nachman Syrkin: Socialist Zionist", a biography of her father. Public is invited.

★ CANADIAN JEWISH CONGRESS ★

Representatives of major national Jewish organizations will participate in a leadership conference on Soviet Jewry, in Montreal, at the Queen Elizabeth Hotel, on Sunday, May 29. Bnai Brith; Canadian Council of Reform Congregations; Canadian Division, Rabbinical Assembly; Jewish Immigrant Aid Services, Jewish Labour Committee, United Jewish Welfare Fund of Toronto, Labour Zionist Organization, Mizrachi, Pioneer Women; Rabbinical Council of America, Montreal Region; Union of Orthodox Congregations, Quebec Region; Zionist Organization, are taking part; to express concern over the position of the Jews in the Soviet Union. Dean Maxwell Cohen, of McGill University, will be chairman during the morning session; Dr. Stuart E. Rosenberg, Rabbi, of Beth Tzedec Synagogue, will speak on "Russian Jewry Today"; James Walker, M. P., Liberal, of Downsview; and Claude Ryan, editor of "Le Devoir", will speak; Rabbi P. Hirschprung will give the opening prayer. The Right Hon. John G. Diefenbaker, leader of the Opposition, will be the luncheon speaker. Michael Garber, Q.C., national president of Canadian Jewish Congress, will preside. Dr. Harry J. Stern, Rabbi, of Temple Emanu-El, will thank the speaker. David Lewis, Q. C., M. P., Deputy Leader of the New Democratic Party, will address the afternoon meeting; Rabbi S. M. Zambrowsky will be chairman. Saul Hayes, Q.C., executive vice-president of Congress, will give the summation. The original copy as received from the Canadian Jewish Congress was so poorly mimeographed that it had to be retyped in the Canadian Jewish Review office, in order to publicize this undertaking.

★HOSPITAL OF HOPE★

Unit meeting on May 23, at 2.00 p.m. is: Yoisef and Chasie Pinsky, at the home of Mrs. Rose Pinsky, 1000 Pratt Avenue. Unit meeting on May 24, at 2.00 p.m. is: Shmul Chaim Zrill, luncheon, at the home of Mrs. W. Nudelman, 4612 Jeanne Mance Street. Unit meeting on May 25, at 2.00 p.m., is: I. J. Borrin, at the home of Mrs. M. Machlovitch, 3285 Linton Avenue; at 8.00 p.m. is: Fraid-Phil. Cohen, at the home of Mrs. H. A. Cohen, 5591 Bradford Place. Unit meeting on May 26, at 8.00 p.m., is: Hesha Berson and Rose Moss, at the home of Mrs. E. Wohl, 2682 Ekers Road. Marsha Shlamovitch Unit met at the home of Mrs. H. A. Docks, 6175 Durocher Avenue. Brotman-Geyer Gantman Unit met at 4465 St. Lawrence Boulevard. Chaim Revzen Junior Unit met at the home of Mrs. M. Pinkelstein, 5676 Macdonald Avenue. Chaim Revzen-Yoisef Altman Unit met at the home of Mrs. R. Rauch, 2440 Decelles Avenue.

★ CANADIAN FRIENDS ★

Of Bar Ilan University in Israel: At a meeting in the Queen Elizabeth Hotel, the guest speaker, Rabbi Karpol Bender, of Kingston, Ontario, spoke on the crisis in civilization, and said that only the advancement of higher education in the sciences and humanities combined with the moral and ethical teachings of Judaism, as a solution to present ailments. Rabbi S. M. Zambrowsky, member of the global board of trustees of the University, hailed the unusual growth and development of the University, that is currently celebrating its tenth anniversary. These officers were elected by acclamation: Myer Richler, president; David Meindel, Emanuel Epstein, Murray Goldstein, vice-presidents; Frank Cobrin, treasurer; Mrs. Hirshal Cohen, secretary. Past presidents are: J. I. Kraminer, Gershon Stern, Irving Zunenshine. Beno Lowi presented the slate. The administrative committee is: Councillor James Bellin, Moses Borenstein, Simon Cobrin, Hirshal Cohen, Sam. Constantine, Avrum Drazin, David S. Dubin, Max Greenberg, Tobias Gruen, Beno Lowi, Bernard Richler, Lionel Richler, Louis Richler, Michael Richler, Louis Shiff, I. Shustak, Hyman Singerman, Gershon Stern, Zalman Stern, Jack Tictohman, Rabbi S. M. Zambrowski, Irving Zunenshine; executive board: Barney Aaron, Cantor Gabriel Berkovits, Joseph Berman, Ben Beutel, Gordon Brown, S. L. Caplan, Harry A. Cohen, Nathan Cohen, Isaac Dalfen, Solly Deitcher, Joseph Drazin, Louis Drazin, Irving Eklove, Joseph N. Frank, Max Garmaise, Charles Gavsie, Q.C.; I. Gepner, J. L. Gewurz, Baruch Goldstein, Lazarus S. Greenberg, Hyman Grover, Arthur Gutner, Cantor Zvi Halperin, Rabbi Morris Halpern, Rabbi Benjamin Hauer, Sam. Kantor, Reverend Samuel Karakofsky, Ben Lechter, Nathan A. Levitsky, Q. C.; David Lewittes, Jacob M. Lowy, Sam. Maislin, Sam. Marks, Dr. Alexander Mittleman, Joseph Y. Nadler, Cecil Pascal, E. Pekeles, Louis Reichmann, Jan Reiss, Max Richler, Dr. S. Rubin, Arthur Rudnikoff, Erwin Samson, M. J. Schaffer, Meier Segals, Rabbi Wilfred Shuchat, Sam. Sokoloff, Sidney Starr, Nathan Steinberg, Joel Sternthal, Baruch Tannenbaum, E. Ungar, Philip F. Vineberg, Q.C.; Shemon Yaphe, Hyman Zalkind.

★ SPANISH AND PORTUGUESE

Synagogue: C.B.C. — Radio will present on the National Network, Rabbi Solomon Frank, Cantor Goodman Aronson, and the all-male choir, in a pre-Shavuot service. Broadcast time will be on May 22, at 2.30 p.m. Eastern Daylight Time. In Montreal the program will be heard on CBM.

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MARRIAGE IS THE MOST EXALTED STATE IN THE EYES OF THE JEW; CHARACTER IS THE REQUISITE TO BE SOUGHT IN A MATE

BY DR. FELIX A. LEVY, RABBI

Prepared by the Commission on Information about Judaism, appointed jointly by the Union Of American Hebrew Congregations and the Central Conference of American Rabbis

Marriage is unquestionably the oldest and most wide-spread human institution. Not a single people that we know anything about, however primitive in culture or far back in time it may be, but has some form of permanent or semi-permanent union between man and woman. So deeply imbedded is the institution in our custom and conscience that students seek for it a pre-human origin.

Marriage has been classified according to the number of mates the man or woman may have at one time. It is, however, now generally agreed among ethnologists that monogamy, or the union of one man and one woman, is the rule throughout history, pairs of animals even furnishing examples of life-long mutual fidelity.

Despite the general impression, too, that once prevailed, that the female was from ages immemorial the chattel of the male, the general history of civilization proves that this subjection was never complete and that the story of the growth of culture is the account of the gradual amelioration of woman's lot. The last, according to Westermarck, the leading authority on the subject, determines the character of marriage.

Monogamy was probably the prevailing mode even in earliest biblical times. That this was the Jewish ideal of marriage can be inferred from the creation legend where one human couple are parents to the race. Though polygamy occurred among the ancient Hebrews from Adam onward, and was sanctioned, this can hardly be said to have been the norm. Moses and Job have each one wife; the prophets take single partnership as the proper state for granted, the spiritual relation between God and Israel being conceived as an ideal marriage between the one divine husband and the single people Israel.

Proverbs and Ecclesiastes exalt the character and the position of the wife in the home and society; thus furnishing an index to the current ethic and culture. To be sure, in biblical legislation, the oriental, or better, the old conception of woman as an inferior, was theoretically held, and often put into political statute, yet even a cursory study of the sacred documents reveals the enlargement of her rights, conjugal, proprietary, and social.

The spirit of ancient Jewish laws shows a fine regard for the weak, especially for the woman, widow, slave, wife, and maid.

Some changes were made in post-biblical times along the line of further amelioration of woman's lot, and the literature of the sages is full of statements which prove the increasingly high esteem in which woman was held, despite her legal disabilities. The spiritual implications of marriage, noted already in the Bible, find definite expression in the Talmud, both in the Haggadah and the Halachah.

Thus, the claim of man's superiority receives something of denial when woman is called his helpmeet, i. e., his complement, his helper, and his equal. The very part that women played throughout Jewish history takes the edge off the assertion that she was man's property to dispose of at his will. Statements like the following found in the Talmud, that woman is her husband's conscience, that she fulfills her duty when she leads her children to school and saves her husband from sin (Yebamoth 63a), or that whatever blessing rests on the household comes from her (Baba Mezia 59a) disprove the contention of the abject status of the Jewish wife.

A few more examples can be cited: "He who loves his wife as himself and honors her more than himself, to him is the Scriptural promise, (Job 5, 24) fulfilled; 'Thou shalt know thy tent is in peace.'" (Yebamoth 62b) Even though admittedly woman was not man's equal before the law, the teachers assert that married life is the full life and that the unmarried man's existence is incomplete. Character is the requisite to be sought in a mate. (Taanith 26b) and a man must not marry for sordid motives. (Kiddushin 70a).

Marriage is the most exalted state in the eyes of the Jew, and if the wife is good and virtuous, the greatest blessing has come to the home. This idea, that marriage is more than a union of the flesh or nature's arrangement for insuring the continuity of the race, lies behind the Hebrew term for marriage, *Kiddushin*. Granted that the origin and explanation of the word are to be found in the concept of "tabu," for the Jew it meant "holiness" and was symbolic of a sacred relation between husband and wife, of a hallowed state in which they were to live. They were to be one flesh, but more, one spirit.

Marriage for the Jew never became a sacrament, with its mystery, or a concession merely to the weakness of the flesh; for the Jew believed in the satisfaction of all legitimate appetites as a duty, the condition imposed being, that desire, including that of sex, should be directed into proper channels, for the good of the person and the group.

Hence, marriage became obligatory so that man might build a home, rear a family, and grow in personality thereby. Man became creator when he begat children, and the intimate physical relation between man and woman was only for the sake of founding a family. Celibacy was unnatural, and hence abhorrent, particularly in those of marriageable age.

While there are exaggerated trends in Jewish thought that would make of the wife merely a childbearer, and reproaches that she is the occasion of man's sin, quite in the Paulinian attitude, actual life corrected and belied these observations. The wife never had to yield blind obedience to her lord; she was recognized as possessing a will of her own.

When the man married, he assumed obligations, among them the task to provide for his mate, even according to the manner in which she had been accustomed, while she, too, had certain definite duties, chief among which was the care of the household, with its manifold chores. (Mishnah Ketuboth V5.) The family life of the Jew with its wifely purity and its husbandly fidelity, the counsel of pre-nuptial chastity for both sexes, are more eloquent testimony to the Jewish idea and ideal of marriage than all the codes and decisions of courts.

The beautiful service in the home that welcomes the Sabbath, itself conceived poetically as a bride, wherein the father blessed the children and sang praises to their mother, reflects actualities. The whole matter is aptly epitomized in the rabbinic dictum, "Whoso has no wife lacks all things."

Enough has been said to reveal clearly the character of the Jewish union. As for all other peoples, ancient and modern, marriage had a two-fold nature; for society at large it is a legal contract; for the individual and family it is charged primarily with ethical and religious considerations. Thus marriage is not only the concern of the persons participating; the state likewise has an interest; the children have a claim, and society, the collective of its actual and potential married members, makes its demands.

The stressing of the spiritual elements, the communion and community of souls, the development of character and personality, the purity of the individual and the family life, the institution of the home, the love, the sacrifice, the friendship and comradeship that it demands and fosters — these are gifts of the very highest order, among life's choicest values.

Felix Adler is right when he says, and he might be speaking from the Jewish point of view instead of that of Ethical Culture, that "marriage is to be conceived ethically as an institution for extending and enhancing the work of civilization, for ennobling, exalting the human type in oneself and one's children."

While Orthodox Judaism has kept this magnificent ethical concept of marriage, it could not emphasize it quite as freely as can Reform Judaism, bound as is the former to the legal prescriptions which it must uphold, especially in the matter of divorce. Yet despite the apparent handicap of legal disabilities, among these being the minor place of the woman, Jewish homes that have been permeated with Jewish doctrine and practice, have a fragrance and a spiritual sweetness that have made them the admiration of all beholders.

Jewish teaching perhaps reaches its highest mark in the home life that it counsels and guides. Liberal Judaism has taken the step that gives woman full equality in all departments of Jewish life. It has departed further from tradition in that it has recognized the right of the state to supervise and control marriage (theoretically still the right of the Jewish state according to the older view) and though it does not encourage civil ceremonies, unlike Orthodoxy, it does recognize their validity.

It follows Jewish custom in urging its followers to solemnize the greatest event in life, in the name of God and religion. It likewise has abolished the ritual restrictions laid upon the priestly tribe, so that the descendants (members) of the ancient sacerdotal clan may follow the dictates of their hearts in the choice of mates.

It also has abandoned completely the practice, objectionable already to

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Marriage Is The Most Exalted State

(Continued from Page Four)

the rabbis of the Talmud, of levirate marriage, the marriage of the widow of a brother who died without issue, following in this instance an eleventh century precedent, and has abrogated the ceremonial of levirate refusal. In short, Reform Judaism looks upon marriage as a purely religious act, the contractual part involving property and dower rights governed by the civil regulations of the state, while Orthodoxy still acts in the double capacity of "state and religion."

In accord with the principle that Reform Judaism gives religious sanction to marriage, it waives the right to perform the old contractual marriage as documented in the *Ketubah*, or marriage contract, with its property stipulations, and issues only certificates which retain a modification of the traditional phraseology that the wedding has been performed in accordance with the rites and customs of Israel.

The woman, as well as the man, takes an active part in the ceremony by repeating the formula, in Orthodoxy pronounced only by the groom. The *Huppah* or canopy, a hitherto indispensable feature, and perhaps a relic of the bridal chamber, remains optional, its original function having changed, and it has become simply an adornment of the marriage service.

Like most nations and all other religions, Judaism forbids marriage between near relations by blood or affinity, that is, step-relations, and relations-in-law. The Bible mentions ten such prohibitions and subsequent lawmakers extended the lines of consanguinity and affinity up and down.

Scripture says nothing about the prohibition of the marriage of father and daughter, yet this was claimed to be self-understood from the general underlying principle barring the marriage of close members of the family, and was deduced from certain words of the scriptural text. Uncle may marry niece, while nephew and aunt may not wed.

Occasionally the list of prohibited and permissible unions conflicts with the law of the land or of the various states in this country, as for example, in certain commonwealths cousins may not wed, a union which Jewish legislation permits. The general practice of Reform Jews (following their interpretation of an old rabbinic adage that "The law of the land is law") is to observe the prohibited degrees of the state.

Where, however, the state permits and the Jewish law prohibits, as in the case of a woman wanting to marry her deceased husband's brother, (except in cases of levirate marriage) Reform joins with Orthodoxy in condemning such unions and in instructing rabbis not to solemnize them on the score of loyalty to the Jewish group and tradition. Liberal Jews again are at one with all other Jews in discountenancing marriages between idiots or permanently insane persons, but differ with rabbinical Judaism, which classes the deaf and dumb practically with the mad and the minor, in considering, with the modern state, such unfortunates as normal people for purposes of marriage.

Mixed marriages, or unions between Jews and non-Jews, are discouraged by Judaism, the chief reasons being that differing religious views in the household are not conducive to the peace and harmony, love and understanding that an intimate relationship such as marriage must foster.

It has been the experience of the Jewish people that when partners are of different faiths, the home will not be conducted Jewishly, and in addition to other disadvantages, the children will not be reared as Jews. Judaism is the religion of a small minority, which can ill afford to weaken itself by loss of any of its members. Religions, like nations, have a natural anxiety to guard their hearths against loss by defection or desertion. If, however, the stranger embraces Judaism wholeheartedly and willingly joins the Jewish people, he or she is made welcome and an inter-marriage may take place.

While the older law demands that widows and divorcées wait ninety days after the death or divorce of the husband before remarrying, in order to establish the paternity of a possible child, Liberal Judaism has the tendency to extend the period to ten months or a year and requires both man and woman to wait this length of time on the score of seemliness of conduct, guarding thereby not only the possible children from stigma, but insuring the purity and decency of a family life.

(Continued on Page Eight)

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HONEYMOONS: CLINICAL ADVICE BEFOREHAND SHOULD COME FIRST ON THE LIST OF PREPARATIONS

By Dr. Benjamin Schlesinger, of Toronto, Associate Professor of Social Work, University of Toronto

Marriage has become one of the most popular activities in Canada. In 1963, 130,000 marriages took place and the vast majority of the couples went on honeymoons that lasted an average of ten days. In my opinion, the best time to take the honeymoon is after one year of marriage. The term honeymoon refers to the moon, which at the full is nevertheless about to wane. Honey month is the first month after marriage. The term owes its origin to the custom of the ancient Teutons, who drank mead for thirty days after a wedding.

In our society, the wedding ritual seems designed to emphasize the fact that, indeed, marriage is not a honeymoon. Yet this wedding is actually followed immediately by a socially sanctioned withdrawal, involving the very kind of exclusive private intimacy, undisturbed by any external ties or obligations, which is at most other times impossible. The couple is permitted, even expected, to "get away from it all," to remove themselves entirely from collective life. To facilitate this withdrawal they typically travel to a place where they are unknown. Some secrecy is usually preserved about their destination, with only a few chosen persons in on the secret.

At a honeymoon resort, they are entirely without obligations or responsibilities. No one knows them or expects anything from them. They are left to themselves. The emotional privacy so difficult to obtain at other times, is almost universally granted. But the period of license is characteristically brief, save for the very wealthy. The couple return to the community, establish a household, resume old ties, assume new responsibilities.

It is indeed curious how society reacts to newlyweds. While the honeymooners leave for an "unknown" destination, there are joking attempts to impede their departure by mock-hostile acts. These are evident in rice-throwing, tampering with the car, or hiding the luggage. Tin cans are sometimes fastened to the car, or stones placed in hub-caps to make the couple even more conspicuous.

In more extreme cases, it has been found that friends find the couple's destination, and arrange to have the room tampered with. One begins to wonder if we are really very far from ancient tribal customs.

Most Canadians select one of three types of honeymoon trips. The first is the "Lovers Nest", such as Bermuda, the West Indies, or even Niagara Falls. One goes there to be alone, to get away from it all. The second type is the honeymoon camp, in Florida, or other spots, where one is never left alone, and is always in company of other equally anxious honeymooners. This may be related to our "crowd" culture, in that we do everything in groups, and feel safer in a crowd. The third type of honeymoon is the perpetual mobile one, where the newlyweds get into a car, and just drive, stop at night for rest, and keep on driving the next day. One wonders if this can be called a rest or a vacation, or just one big chore.

What purposes should a honeymoon serve? An examination of marriage guides suggests these aims:

Recuperation: The first purpose of the honeymoon is to provide a chance to rest after the strenuous activities of the previous days and weeks. No matter how simple or well-planned the wedding, it is inevitably fatiguing. Even if there are few parties and showers, there are still the bustle of preparations and the nervous tension of so significant an event.

During the wedding reception, most couples are so keyed up that they are unaware of their fatigue, but when the guests have gone, the feeling of exhaustion sweeps in. The honeymoon bed then looks inviting, not alone for sexual intimacy, but for sleep.

The chance to relax replenishes the partners' physical vitality, calms their frayed nerves, and buoys their spirits. Instead of fatigue-induced irritability, they have the sense of well-being and resiliency which come when body and mind are restored to top-notch condition.

Acquaintance: No matter how long a couple have known each other, there are always hidden facets of the personality which pop up in fascinating ways during the honeymoon. Such little things as discovering that he likes his oatmeal practically stiff or she requires an inordinate number of blankets to keep warm. And the tantalizing experience of getting acquainted with each other's bodies. The last barriers to intimacy need not fall at once but as they do, the honeymooning husband and wife discover more and more about each other.

New, too, is the idea of being married. It's a delicious feeling that one becomes accustomed to only gradually. During the first few days, the average couple can think of little else. The honeymoon provides a setting in which they can enjoy their new status to the full.

Then there are the new experiences of marriage to encounter, the first breakfast together; the first religious service as man and wife; the first dance now that the couple is indissolubly linked. Of course, marriage and parenthood bring more new experiences with each passing year, but never are they quite so crowded together as on the honeymoon.

Adjustment: Undoubtedly, the most important function of the honeymoon is to get the couple off to a fast start in working out a satisfying relationship. In the process of getting better acquainted, differences emerge. How wide to open the window, or whether to open it at all, can be the subject of vigorous debate on a wintry honeymoon.

The honeymoon is often thought of as the time when couples begin working out a mutually satisfactory sexual pattern; but this is not the only area in which exploration, interaction, and accommodation go on. Almost every facet of life is experienced during the honeymoon. While self-conscious preoccupation with the need for adjusting would be inappropriate, the honeymoon provides leisure for discussing differences and for spontaneous innovation in the couple's behavior pattern. These interpersonal adjustments are facilitated by temporary exemption from the responsibilities of the workaday world. The complex task of setting up housekeeping is postponed, jobs are suspended, in-laws abandoned, and the couple able to concentrate delightfully on each other.

It is, however, the sexual part of the honeymoon which is fore-

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Choose Trousseau Linens For Practical, Long-Wearing Factors

Choosing your linen trousseau, after deciding on patterns and colors, is mostly a matter of quality and quantity. As a general rule, the best quality you can afford is the best buy, providing longer wear and greater personal enjoyment. For quantity, plan a supply adequate for rotation in daily use, plus emergencies and guests.

The bath linens should be highly absorbent and able to withstand pulling and twisting. Look for close loops, deep pile, and a tight basic weave. To check uniformity and tightness of weave, examine a portion of towel bare of loops and hold up to a strong light. Selvages should be closely woven, hemmed or overstitched for satisfactory wear. Hems, too, should be checked for small, close stitches and back-stitching at the corners. The amount of twist in the loops determines whether a towel feels strong or rough.

Sheets and pillowcases are available in varied qualities and weights of percale, muslin, or in one of the synthetic fibers such as nylon (knitted or woven). Sheets may be flat or fitted top and bottom. The difference between percale and muslin is the quality of the cotton fiber and the count, i.e. number of threads per inch. A sheet with 180 or more threads is called percale. It is light in weight and soft in the touch.

Examine sheets carefully for a smooth, close weave, strong tape selvage, and straight hems, closed at the ends. Be sure you know the dimensions of your beds.

Blankets come in a wide range of natural and man-made fibers, such as wool, cotton, rayon, nylon, orlon and acrilan. Frequently, two or more fibres may be blended for better wear. Each contributes something to the wear and appearance of the blanket, such as strength, deeper nap, clearer colour, and greater warmth. In all cases, check for softness, a close weave, deep nap; and on the washability.

Table linens should be of linen in damask, or some of the new synthetics which are so easy to care for; as well as informal mats, and colourful informal tablecloths. Some can be of plastic, or woven or printed cheerful materials, for informal entertaining, and for every-day use. The choice of table linens depends on the choice of china, for quality, and for type; since formal china and stemware require formal table-linen. Good workmanship is important in every type: the hems should be straight and well-stitched; color fastness counts; and the design should go with the other choices of table service.

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For The June Bride — And Every Bride

YOUR TROUSSEAU AND HOW TO PLAN IT

By Eleanor Lambert and Diana Calloway, for the International Ladies' Garment Workers' Union — Copyright 1960. Reprinted by Permission

The Man In Your Life

You are planning to begin a new life, to be shared with a man you want to please in every way.

Your taste in dress and the way you wear your clothes are part of his mental picture of you. He may never be able to tell you what sort of dress you were wearing at any special time, but it is an indisputable fact that the way a woman looks makes a man proud of her, or just a little uncomfortable about her — perhaps never knowing exactly why.

What you buy now to wear as his wife should take into account his feeling about clothes. Most men have a definite idea of how they like a woman to look, and your future husband will be pleased to know you want to develop a "family taste" as well as to express your own. Perhaps he has already told you his favorite colors, whether he likes you best in casual sports clothes, or dressed in your prettiest party dress. If he hasn't talked about it, encourage him. Notice what he likes on others, too . . . not with resentment or jealously, but as a guide for yourself.

Almost all men, like women, absorb more about fashion than they are aware they do. The average man likes to feel that his wife knows fashion and is correctly dressed at all times. Whether he *is* the conservative or the adventurous style observer, he will probably enjoy participating in your wardrobe planning and his suggestions will very likely "pay off" in becomingness, practicality and suitability. Both of you, in a sense, will live with your clothes. You'll wear them, he'll look at them. But you have to make the final decision. If your ideas and his don't quite agree, compromise by choosing the colors he likes, in the shape, type and fabric you feel are best.

Some clothes have sure-fire man-appeal. Oddly enough, most of them are as essential to the well-planned wardrobe as meat and salad to the well-planned meal.

For instance:

The good tweed suit, in an attractive color and a classic easy cut.

The basic black dress with a pretty neckline and a neat waistline.

The good-looking topcoat, especially the belted trench coat type.

The sweater and skirt.

The costume with the touch of white — the suit with a fresh white blouse or dress with white collar and cuffs.

The graceful chiffon evening dress.

The slinky sheath dress — on the figure that can wear it.

Most men do not like:

Big, busy prints in either daytime or house dresses.

Wild color combinations such as purple and yellow, shocking and green.

Short skirts that ride up over your knees when you walk.

Embarrassingly low necklines.

Freakishly tall or wide hats.

Evening dresses that look like costumes with hoops, trains or panels that get stepped on.

Tight slacks or shorts on the street.

The Life You Will Lead

Where you will live and the kind of life you and your husband will lead are the two fundamentals on which your trousseau should unquestionably be planned.

Your status changes. You now have a dual role: you share his interests and activities and continue your own. Your wardrobe must reflect this and function well.

The City Wife

All large cities, from New York or San Francisco to Paris or Rome, have certain basic clothes requirements. To these, each city adds its own local and climatic variations. If you are moving to a strange city, save part of your trousseau money until you have lived for a few weeks in the new environment, then round out your wardrobe.

The clothes you are certain to need are:

A suit (dark for northern cities, light or colored for southern climates).

A heavy coat and a light topcoat.

An assortment of day and sports dresses.

Separates or knitted dresses.

(Continued on Page Nine)

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Buy China And Silver With Care; Use It Daily, And Enjoy It!

When choosing glassware, stemware, china and silverware for the table, the bride-to-be and the groom-to-be should be out shopping together, for the best selection to suit both tastes.

Before buying, test the feel and balance of the silver; try it with the china which you have in mind.

Silver does not need to match everything, but it should be of good, basic design, to harmonize well with other table appointments.

The simplicity of modern silver is often severely plain; and the decorativeness of the traditional silver patterns is often of special appeal to the individual bride and groom.

Fine silver plate lasts for years, and the best of silver-plate is reinforced for wear, as a guarantee of good service, with either extra inlay at the points of wear, or overlay, with extra coatings of silver.

Quality china, though it appears fragile, has great durability and translucency. Check the patterns in daylight, as well as by artificial light: does each piece have balance, as with your silverware? Does the cup handle suit your hand? Would the china mix well with the other single pieces which you will surely receive as gifts? Remember, that fine china is not fragile, to be put on a shelf — it's to be used and enjoyed!

When buying your china, for informal home use, as well as for entertaining, try to select open stock patterns, so that pieces can be added from time to time, or so that replacements may be made with ease.

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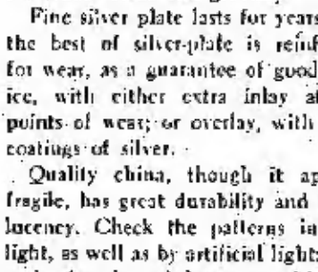

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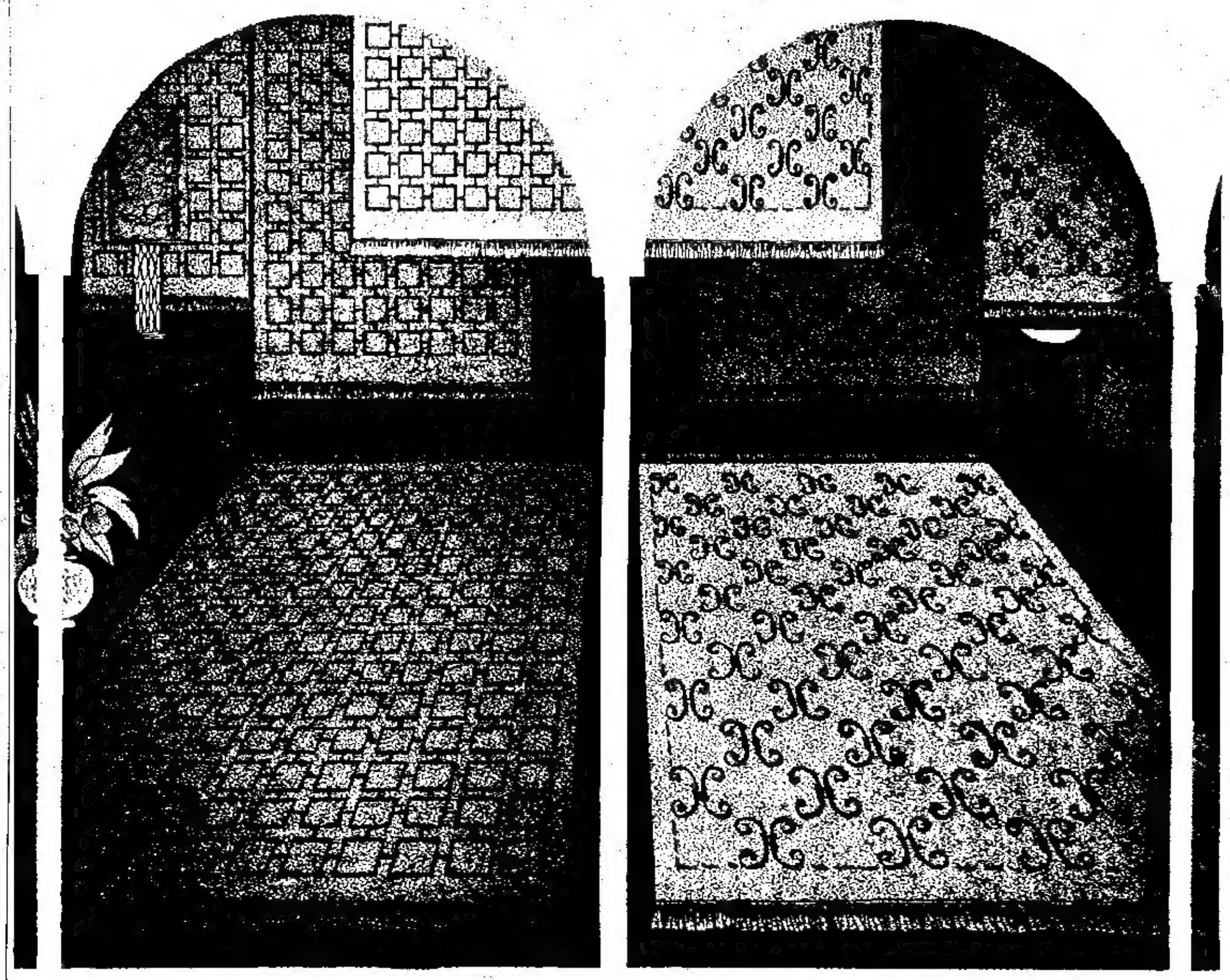

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MARRIAGE IS THE MOST EXALTED STATE

(Continued from Page Five)

On certain days marriage may not take place; the Sabbath, fast and feast days, the first month of mourning, and some other periods. Liberal Judaism is less stringent than the older school, but it observes the two chief fast days, the Day of Atonement rigidly and with few exceptions the Anniversary of the Destruction of Jerusalem, all the Holy-days in its calendar and the Sabbath.

While the origin for the practice of not celebrating weddings on certain days may lie in primitive superstitions, the accepted explanation is that we keep to the principle of not mixing or adding joys (those of the holy days and the wedding) and that no business (marriage is a contract between interested parties involving property) may be done on a sacred day.

A word on "Eugenics" must be added before the conclusion of this portion of our subject. Judaism throughout the ages has always aimed at the production of healthy offspring and while its eugenic policy has not been binding it has exerted great influence.

A considerable body of statute and lore is discoverable in Jewish literature which attempts to protect the group against physical or moral taint by insisting on sexual purity for man and woman before and after marriage; by discountenancing any union except in marriage; by advising early matings; by asserting rightly or wrongly that disparity of ages, character, and temperaments makes for unhappiness and perhaps even weak offspring; by emphasis upon seeking "quality in the family of one's partner"; by regulation of intercourse to safeguard the woman and the possible child; by the high esteem in which parenthood, especially motherhood, is held; by prenatal care of the child and its mother; by the prohibition of marriage with a person in whose family or in whom epilepsy, leprosy, or other diseases are present; by insistence on caring for bodily health even to the extent of regulation of diet, and so on.

Liberal Judaism while it cannot legislate in this matter is, of course, following good precedent, by its sympathy with all efforts that make for a more robust race physically, mentally, and morally.

DIVORCE

Divorce has a history as old as marriage, though less is known about its beginnings. In the Bible we find the simplest procedure, viz., that a man could send away his wife at will. This of course grew out of the thought that the woman was man's property to be dealt with as any other commodity is handled. Yet despite the ease with which a husband could get rid of his wife, one does not find, at least in Jewish records, much abuse of this male prerogative, nor would one expect this after what has been said about Hebrew marriage.

Rabbinic Legislation, while it recognized divorce and naturally made a place for it in its "corpus juris," was certainly not in favor of arbitrary exercise of the man's privilege, and made it therefore increasingly difficult for the husband to get rid of his wife, by safeguarding her dower rights, far more so than did the Bible, and gradually extending the rights of her person.

While divorce was not complete disgrace, the temper of the sages is shown in the assertion, "He who divorces his wife, for him the altar of God sheds tears." (Gittin 90b, Sanhedrin 23a).

Chief among the grounds for divorce was adultery, of which the Bible has much to say. Even in early times wifely purity was held in highest esteem. Yet adultery then meant something else from what it did in the New Testament or does now. It was unfaithfulness on the part of a wife, and the guilty parties were punished by death. A married man who erred with an unmarried woman was a sinner, but not an adulterer.

In the former case, at a later period when the death penalty was not carried out, the aggrieved husband had to divorce his wife, while in the latter instance, the wife of the faithless man could not compel a dissolution of the bond, unless his conduct was flagrant and habitual, in which case she could appeal to the court, which in turn would force the husband to release her. A loathsome disease in the husband, quite in accord with proposed modern eugenic provisions, is another instance in which the court acts as agent for the wife to compel divorce.

Modern Jews try to follow the spirit of the Jewish law even though they may not agree with all its prescriptions. As in the matter of marriage, Reform Jews have yielded to the state as possessing exclusive rights, so in the question of divorce, the same obtains, and no Reform rabbi grants the *Get* or divorce, or recognizes one other than that issued by the courts of the country.

This attitude grows out of the theory that religion cannot interfere in matters which are primarily the concern of the state, and divorce certainly is a matter of public welfare, a purely legal act. Religion can only deplore the breaking of the ties which it sanctions and blesses, and "weep as over a broken down sanctuary," as Dr. Kohler so well put it.

Religion then must reluctantly recognize the need of divorce and bewail it whenever it occurs, leaving it to the state to pronounce judgment. Judaism, therefore, must state the various reasons for which separations are to be granted.

In addition to the one mentioned above, and the reader must keep in mind that in the course of development of the law the woman's rights in matters of divorce, as elsewhere, were enlarged, Jewish law considers as statutory grounds for severance of the marriage relationship: refusal of conjugal rights; lack of support (of woman); cruelty, hurting, apostasy, certain diseases, and one or two others.

At all events divorce never was, and never is, lightly granted. Jewish law never permitted the party guilty of infidelity to marry the paramour or co-respondent, and while the divorced person was permitted to re-marry any one with this exception, it was felt that such a marriage did not promise well.

A hardship is frequently incurred in the case of a deserted woman or a wife whose husband has disappeared without trace. Jewish law does not recognize her as a widow, nor grant her a divorce and thousands of women are today, as a result of the World War and its consequent shiftings around of population, in the eyes of the Jewish law, neither wives nor widows.

A World Conference of Liberal Jews, following the precedent set by their adherents in the United States, passed a resolution declaring that a civil divorce obtained by these unfortunate women will be recognized as religiously valid. Divorce then is a makeshift solution, and is never looked upon as a cure; it is a remedy of the last resort and leaves effects that it were better to be without.

The cure for marital unhappiness should not be separation, but an attempt ought be made to invest marriage with greater sacredness, and put more responsibility upon the shoulders of those who enter into wedlock. Divorce can only be stopped at the source, and the means to lessen it must be those which invest marriage, as does religion, with sacredness and solemnity.

Judaism, because of its regard for marriage, especially on the spiritual side, has no sympathy with "trial" or "temporary" unions of any kind. By its very nature and that of its participants, a union between a man and a woman must be for life. Family and home life cannot flourish under "trial" systems. Nor can religion have much tolerance for the new plea for self expression.

Judaism believes that in one's marriage one can find ample opportunity for growth of personality. Just because one may have to endure a yoke, one may find thereby chance for more genuine spiritual development in forbearance, sacrifice, and kindness, than in legal freedom.

The Soviet idea of marriage, in essence though not perhaps in actuality, reduces man to the level of a beast who obeys his blind instinct. Such a doctrine is subversive of all family life, and is in accord with a materialism that reduces the world to goods on the one hand, and to flesh on the other.

Religion, too, has little patience with the contention that when happiness or love ceases, the marriage should stop. We ought to investigate our terms a bit to see what we mean, whether love be not self love, and happiness purely selfish indulgence. There is a scale of virtues, and even if love and happiness be absent, they may be compensated for by mutual friendship and companionship.

One can grow spiritually by suffering or enduring as well as by refusing to bear a galling yoke. The goal of life, even in marriage, may not be joy, but as the Jew expresses it, "to do the will of God." Duty is greater than happiness, and if marriage be looked upon as the opportunity for the performance of a duty, to self, to others, to society, and to the whole scheme of things, one's petty annoyances may take on another hue.

Divorce, therefore, should rarely be given. If marriage has a spiritual background, if it be the calling forth of the finest in man and the best in woman, if it be growth in character and responsibility, attainment of personality, it is sacred, it is sanctioned from on High, (Midrash Lekah Tob to Bereshit) and ought not be entered into flippantly, nor its ties severed lightly.

It's the Nickels and dimes...

that make the dollars!

Small amounts deposited regularly grow quickly with steady interest at Scotiabank. Open an account today and save for the things you will need later on.

THE BANK OF NOVA SCOTIA

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News ABC Bulletin

Audit Bureau of Circulations — 123 North Wacker Drive, Chicago, Illinois 60606

VOL. 16 — NOVEMBER-DECEMBER, 1965 — NO. 5

Publishers' ABC Promotions Serve Double Purpose

When a publisher explains to his advertisers and readers the significance and service of the Audit Bureau of Circulations, he is providing one of the main channels of communication on which the Audit Bureau depends for public education. Without this main line, many readers and advertisers could only ponder the meaning of the familiar hexagon.

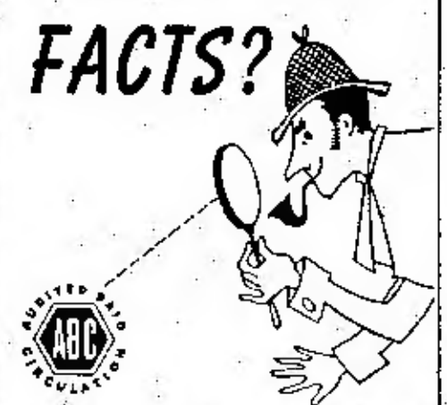
But in so explaining the purpose and function of the ABC, the publisher also sheds light on the meaning of his membership to those who would either purchase space in or read his publication.

Thus good promotional display advertisements serve a double purpose of importance to both the publisher and the Audit Bureau as an organization.

With the cooperation of publishers, sending in their original ABC promotion efforts, the News Bulletin will periodically serve as an idea pool, from which other publisher members may draw inspiration for their own display advertisements or editorial material.

Here are only two such contributions:

HOW DO I KNOW THE FACTS?



The exact number of people who read this magazine is a vital index of its worth. Therefore, any circulation claim must be *honest and factual.*

The Audit Bureau of Circulations is the organization established by the publishers themselves to verify authoritatively and dispassionately the circulation statements of America's leading publications. Membership is voluntary. Its principal job is to see to it that its members report only *the facts* to advertisers and the public.

In practice, its statistics have helped editors study the readers and their needs, so that they can more easily plan issues of the greatest possible interest to you.

The Audit Bureau of Circulations benefits everyone — readers, advertisers, and the publishers. Its seal is your assurance of buying, reading and space dealing, your guarantee of a quality publication.

TOWN & COUNTRY

Using a question and answer approach, the Canadian Jewish Review came up with an ad (right) which devotes a great deal of space to telling the reader almost all of the essentials of ABC operation. Note the ad also includes an interpretation of just what these essentials mean to the advertiser. Several Hearst Magazines ran the second ad (above), which cuts out much detail of ABC operation and speaks specifically to both reader and advertiser on what the Hearst Magazines' ABC membership means to them.

What is the A. B. C. or Audit Bureau of Circulations, and what is its importance?

A. The A. B. C. is a voluntary association of major publishers, advertisers, national and local; and advertising agencies, working together to police circulation claims, and to translate them into facts.

Q. Why are circulation facts so important?

A. Circulation figures are the only honest basis on which print advertising is sold and purchased. Publishers base their prices for advertising on the amount of their circulation, and its quality. An advertiser buys circulation. A. B. C. circulation facts tell him the exact amount at any time.

Q. How does an advertiser know that this is really so?

A. A. B. C. publishers keep exact records of all circulation receipts for subscriptions and single copy sales. These can tell him, too, whether the circulation is sold without a premium, or with one, to induce payment; or whether the circulation is composed of membership in an organization; or whether it is sold on its merit alone. Was the subscription sold on a special rate? Was it paid by mail directly to the publisher, or to an agent? These are just some of the categories of subscription payments which are recorded.

Q. Why are some of these answers so important?

A. Sometimes these answers can tell an advertiser whether the subscriber needs to be coaxed into continuing, or starting. Are subscribers voluntarily buying the publication? Do they need a cut-rate or an added attraction to keep on?

Q. How are the figures checked?

A. The publisher checks his figures, and reports them twice a year to the head office of the A. B. C. These are audited once a year by travelling A. B. C. auditors, who check the names, the receipts, the printing invoices, the bank deposits, the paper used, the ink used, the postage receipts — all of these show the number of copies printed or mailed; and paid for. If an A.B.C. field auditor goes to work for a publication whose books he has audited within a year or so, there is an automatic re-audit by another auditor. An auditor does not audit the figures of any publication for more than two consecutive years.

Q. Does the A. B. C. allow past-due subscriptions?

A. The A. B. C. rules state that all subscriptions up for renewal must be paid within three months of the expiry date. The publisher must keep track of each one. These are considered paid, but not completely so, until paid in full, for the term to come.

Q. Are new subscriptions considered as paid?

A. Not until payment is received for the term in advance.

Q. What does this cost the publisher?

A. The publisher considers the membership as his investment to protect the investment of each advertiser. The publisher pays quarterly dues; the cost of the auditing done in his office, by the hour; and the cost of checking done further, at the A. B. C. head office. If further checking is needed, the publisher pays that cost, too. An auditor spends several days in the Canadian Jewish Review office each year.

Q. Are these the only costs?

A. The greatest cost to the publisher is to see that the records are kept in order and up to date. The Canadian Jewish Review addressograph plates are posted to show the date and method and amount of payment; and the date of the subscription, and the length of its term. A publication must carry on the address label all information that the auditor would need to guide him in checking. A publication which sells subscriptions on short-term, or with a premium, or in combination with other publications, for instance, will carry all that information and more, on the address label, coded in some way.

Q. What do A. B. C. reports and statements say about the Canadian Jewish Review?

A. They tell at a quick glance the provincial break-down; the amount sold in a period; that the Canadian Jewish Review never sells a subscription on a premium; never with a cut rate; never jointly with another publication; never as part of membership in an organization.

●

The Canadian Jewish Review is sold on its own merits, and always has been.
It has no affiliation with any organization.

●

A.B.C. reports and statements supply facts to advertisers.
These facts need to be known for advertising money to be spent wisely and honestly.

●

A. B. C. publications can never guarantee results. They do guarantee readership.

●

The Canadian Jewish Review is in its 22nd year of supplying facts to advertisers, investing to protect investments.
The Canadian Jewish Review is still the only publication reaching the general Jewish community in Canada, which can provide audited, paid, A. B. C. circulation facts and figures for the protection of each advertiser.

Emba's Newest Mink Is Rovalia; Rare, Creamy, And Pale Rose; And Wonderful

Pink mink, the newest mutation in mink, drew soft smiles and a spate of competitive bidding from the normally hardened participants in New York's bustling fur auction market.

The $49.12 average price for the rare pale rose mink of the Emba Mink Breeders Association, called Rovalia, was lower at the February auction sales, than the level a year before, when in its first sale it commanded an average price of $54.75 per skin, wrote Isadore Barmash, in the New York Times. However, bidding for certain lots of the 4,003 skins offered by the Hudson's Bay Fur Company brought surprisingly higher prices than had been expected in the second year of a new fur.

Eugene K. Denton, the seventy-seven year old founder and president of Tailored Woman, the New York specialty store, paid the highest price, $400 per skin, for twenty-four male mink pelts. This was somewhat below the record price of $420 paid last year by Ben Kahn, a New York fur manufacturer. Mr. Kahn, who is also seventy-seven, only went as high as $375 on the bundle that Mr. Denton bought. Earlier, he said he had "lost money" on the twenty-four skins he had purchased in 1965.

The entire lot of pink mink was sold for $196,612. The largest buyer was Chasou Brothers, a New York fur producer, which paid $28,690 for 695 skins.

Although the general attitude among the approximately two hundred persons at the auction appeared to be much calmer and less excited than at the sale a year ago, according to the New York Times, suspense mounted as D. H. Grosvenor, a Montreal designer, and manufacturer, bid $100 for 58 "Breath of Spring" male mink pelts; and Victor Goldfarb, Swiss retailer, bid $145. for 32 male pelts.

When Mr. Denton's offer for the finest mink topped all the others, applause scattered through the room. Earlier, the veteran retailer said he had flown in from Palm Beach especially for the annual pink mink auction. After the bidding, as he accepted a bouquet of pale roses to mark his victory, he said he planned to have the twenty-four skins made into two or three small fur pieces. Why did he buy them? "They love them down in Palm Beach," he replied.

It was, in a sense, as some pointed out, a victory of Fifth Avenue over Seventh Avenue. At least three fur producers had bid as high as $390.

Of the total world supply of 20 million mink pelts, the current crop of slightly more than 4,000 pink minks represents only a small portion. The skins, produced from pelts grown by members of the Emba Mink Breeders Association, have been given Rovalia as a trademark.

The pink is really not pink at all but is a sort of cream color with a pinkish cast down the center of each pelt, described the New York Times.

According to Larry Moore, a successful mink rancher from Suamico, Wis., whose pelts were among those auctioned at Hudson's Bay, the pink mink is rare because the type of animal needed has to be raised from a crossbreeding of four types of mink — those with skins of silver blue, Aleutian (blue-brown), amber gold and buff.

The initial result is a "quadruple hybrid," which, when bred with a similar type then produces a "pink mink," and keeps "breeding true," Mr. Moore said.

Pointing out that pink-mink production this year should be double that of last year, Mr. Moore said, however, growth of the mutation will be smaller than others because ranchers want to keep it selective. Presently, only one mink in 256 is suitable for color, writes Mr. Barmash.

SOW, INC.

YOUTH SWINGS IN BEAUTIFUL BELLEVILLE, 150 YEARS OLD THIS YEAR, AND ALSO AFFECTS FASHION TASTES

By Jean O'Bright, in "Style"

A population explosion in the under-twenty, swinging, clothes-conscious age group has made its effect felt on the fashion tastes of the matrons of this once-staid, United Empire Loyalist-founded county seat on the Bay of Quinte.

Of the population of 33,000, more than 25% is under 20, and a swinging lot they are, S. L. Albert, manager of Artistic Ladies Wear, told "Style".

Mr. Albert caught the growth of the youth segment early and began to cater to it with a Young Modern charge account for customers between 13 and 17. No parental signature is required to establish credit, and about 200 teen-agers have taken advantage of the service.

Staff in the store is young, to attract the young adults, and merchandise is bought with a view to their tastes. Promotion as well is keyed to the young people, and about 10% of Artistic's radio advertising budget goes on teen-oriented programs.

Effect of the growth of this group has been to influence the matrons of the town, Mr. Albert said, reducing the lead time for acceptance of a style from the former approximately six months to now-simultaneous falling-in with patterns set in the nearby metropolises of Toronto and Montreal.

Artistic promotes as a value-conscious fashion shop through direct mail, fortnightly newspaper ads, and heavy radio advertising which concentrates on individual new-in-the-store items.

Early in the new year the store went all out to celebrate its 40th anniversary, with a storewide promotion which included a contest for the customer who could produce the oldest receipt for Artistic merchandise. Winner of the $100 gift certificate was a customer with a receipt dated 1937. Promotion included a window of flapper-costumed mannequins.

Stores in Belleville enjoy a position at the hub of surrounding towns and a prosperous rural area.

Situated almost half-way between Toronto and Montreal on the Macdonald-Cartier Freeway, the city pulls in a lot of transient trade as well as acting as central marketplace for Picton, Napanee, Tweed, Bancroft, and other towns in the area.

This year Belleville is celebrating its 150th anniversary.

It is carrying celebrations forward into next year and tying them to Centennial activities, including a display of $5,000 worth of antique gas lights arranged by the Hastings County Museum.

Tots and 'Teens, the only children's specialty shop in town, was featuring the Maple Leaf tartan in its windows during a recent "Style" visit.

Manager H. Babcock said he has done well with the plaid. There are many children in Belleville, he said, "and they are very style-conscious."

Milady and D'Arcel's, operated by one manager, I. Shulman, have enjoyed good business on Front St. for many years: Milady, which caters to the more mature married woman, has been on the main street for 40 years. It was recently renovated with an old-English influence in a shingled canopy over the sportswear section at the front of the store, mixed with modern wardrobe cases.

D'Arcel's, situated a few doors away, is decorated on the modern theme to attract the teen-ager and young office worker. It has been on the street for 35 years and gets the petite and junior trade.

Mr. Shulman feels the teen-ager still prefers to buy from the mature woman rather than her contemporary because she can get value and knowledge from a mature person who is like her mother.

Rachel's, which has been catering to the young modern sophisticate for the past 10 years, has a choice selection of French imports, silk knits and wool knits. Its regular clientele includes the wives of many professional men. Store holds a spring fashion show in conjunction with the Hastings and Prince Edward Medical Society, with proceeds given to the hospital.

J. B. Corke manages the Georgia Salon and Marianne's a few doors from each other. As with Milady and D'Arcel's, the two stores are very different.

Georgia's is exclusively a sportswear outlet, featuring branded lines. Marianne's is a one-stop apparel specialty shop.

Elise Pollak, of Elise Styles, said Belleville teen-agers are style-conscious. Seventeen magazine is their book.

Your Trousseau And How To Plan It

(Continued from Page Seven)

For dining out or the theatre, a cocktail dress or jacket costume.

One or more hats. While you frequently see hatless women in even the largest cities, the well dressed woman always has some sort of head covering.

Even in a heat wave, a low-cut backless sun dress is not good taste on a crowded city street. Today most public places are air conditioned. Therefore, a jacket, stole, or small fur is almost essential in the evening for comfort as well as for cover on the street.

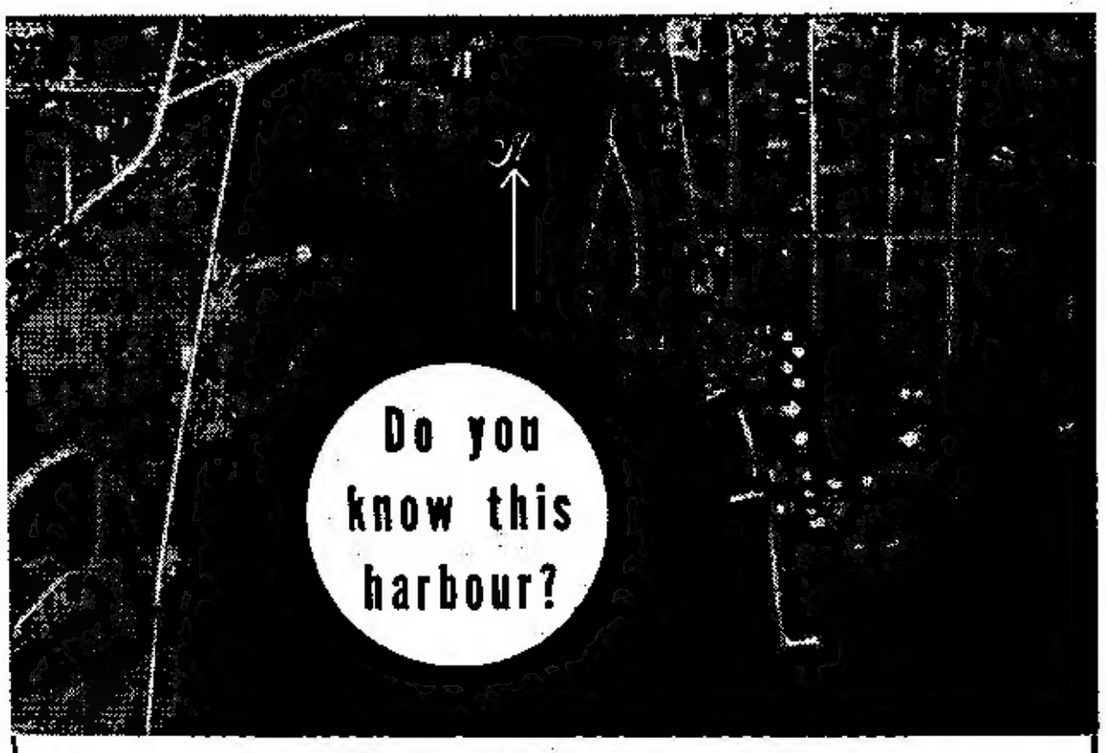
White shoes are seldom citified enough for street clothes. Better plan to wear dark shoes when you go downtown.

Young people nowadays seldom need long evening clothes. In cities where there are ultra-formal civic events such as Opera, Mardi Gras or large charity balls, long dresses are popular. The wives of diplomats and army officers are often required to dress with great formality and therefore, need long dresses. You can find out what type of clothes are worn in a city by studying the society pages of its newspapers. If you need formal clothes, buy a careful variety: a dinner dress with sleeves and a dramatic gala dress.

The Country Wife and The Suburban Wife

It is easy, with taste and judgment, to assemble a wardrobe that looks equally "right" in a city or small town, if your life takes you from one to the other. The suits, dresses, coats worn to churches, club meetings, and luncheons may be identical to those worn in the city, with per-

(Continued on Page Twelve)



This attractive harbour is part of the friendly city of Belleville, Ontario, lying midway between Toronto and Montreal on the beautiful Bay of Quinte.

You don't have to be a yachtsman to find this picture of interest — this is the water entrance to one of the best industrial locations in Ontario!

Belleville is looking for industrial settlers. The city fathers have incorporated an industrial commission to let the world know it is in the market for new businesses.

If you are thinking of expansion or re-location, you can't afford to ignore Belleville. Its geographic, economic, fiscal, social and recreational advantages are substantial and real. The exact differentials in Belleville's favour will, of course, vary with the kind of product you manufacture, the kind of labour you hire, the carrier you ship by, your building and land needs and your service requirements. Give us some idea of the conditions under which you ideally operate and the markets you serve and let us prove that Belleville should logically be the home port for your new plant.

BELLEVILLE INDUSTRIAL COMMISSION
City Hall, Belleville, Ontario Tel.: 613 - 968-6481

KLM flies daily to Europe, and gives you new low, low fares!

Departure time: 8:10 P.M. sharp. Every day of the week!

You land in Amsterdam, where all the action is. The ideal starting point for a holiday in Europe. It's right in the middle of the major cities. Distances are short. And flight connections from Schiphol Airport are superb.

Examples: There are 26 flights a day between Amsterdam and London. Paris is an hour away. Rome about two hours.

New low 21-day excursion fares!

Never have KLM fares been as low. Cost for a round-trip 21-day excursion fare to Amsterdam: Just $335. And that includes London, Paris and Brussels at no extra cost.

Wherever you go in Europe, you're never a stranger when you fly KLM. There's always a KLM office nearby to offer a friendly hand. Want vacation suggestions? KLM has a plan exactly tailored to your interests, time and budget.

See Your Travel Agent—He's your best possible source of guidance and information. Want to "do Europe on your own"? Ask him for KLM's Europe on $5- and $10-a-Day and Write Your Own Ticket folders. Want to see Europe by comfortable motorcoach in the company of a congenial group led by an expert? Ask for KLM's folder on Escorted Eurotrip Tours. Or mail coupon.

For further information, see your travel agent, contact your nearest KLM office or mail coupon to:

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Montreal 2, P.Q.

Please send me free folders:
☐ Escorted Eurotrip Tours by Motorcoach
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Name _____ (PLEASE PRINT)
Address _____
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My Travel Agent is _____

KLM ROYAL DUTCH AIRLINES

Come along with **KLM** on a wonderland vacation!

For The June Bride — And Every Bride

TWO N.Y. TYCOONS OF WOMEN'S WEAR INDUSTRY RETIRE, AT LEAST FOR NOW; CHEAPEST SUIT $300

Max Pruzan and his wife left for the Caribbean, at the request of the Jamaican Government, to serve as advisers on development of the resort's fashion industry. Early in June, Arthur Jablow will pack his wife and three sons into a rented station wagon and set off on an extended tour of the United States, writes Bernadine Morris in the New York Times. And when coat and suit buyers come to Seventh Avenue to see the fall fashion collections, neither of these manufacturers will be around.

It is a sequence of events that closes a chapter in the garment industry's colorful history.

Mr. Pruzan's name will remain on the door of Monte-Sano & Pruzan, the concern he founded forty-two years ago with Vincent Monte-Sano, the father of the man who will continue to run it.

But Mr. Jablow will close the doors of the business started by his father at about the same time because he's "quitting when I'm ahead." Almost all of his two hundred workers have already been placed with other concerns, including David Kidd, the designer, who goes to the Barberini division of Originala.

Together, the two men have spent seventy-nine years following and sometimes setting the dictates of fashion.

Both have moved in the rarefied strata where the tailoring and fabrics were as good as skill and money could make them, where styles were developed that shaped the cut of clothes that women in all income brackets wore. Because these garments were expensive, they were built to last for years.

Mr. Pruzan believes that his ballerina coat, introduced in 1936, was one of his most influential styles — he continued making it well into the nineteen-fifties, its 16 gores rippling from a tiny waistline like a tutu.

Mr. Jablow recalls some of his innovations as being "giant shoulder pads — people thought they looked funny at first and we took them out, but they came back in the nineteen-forties." three-piece ensembles or suits with matching top coats, and crazy furs, "which we used to pick up and play with, and are now coming into their own."

Mr. Pruzan, who is sixty-six years old, began as assistant stock clerk in 1912 when coats were known as cloaks. His duties included sweeping the floor, says the New York Times. "I was supposed to be fourteen, but I was a couple of years younger," he said the other day. His $4 a week salary helped to support his mother and four brothers and sisters. By the time he was nineteen, he was making more than $100 as a salesman; when he was twenty-two, he was in his own business, where he met his wife, Julie, who modeled for him. Two years later, he joined Mr. Monte-Sano and in 1932 they moved their concern to 21 West 46th Street, where it is today.

Arthur Jablow, who is fifty-seven years old, got a somewhat later start. He was heading for a career as a retailer on the executive training staff of Altman's ("I would have been a good one") in 1931 when his father, George, called for help in his coat and suit business. He rapidly fell into the pattern of twelve-hour days, including Saturdays, that old-time garment manufacturers followed.

Mr. Pruzan tapered off by giving up Saturday work a few years ago when he bought a house, his first, in Newtown, Conn. "The last few days, when the alarm rang at 5 a.m., I had the luxury of staying in bed a half hour longer," he said.

Mr. Jablow kept to the line until his concern, which has been doing an annual volume of $2.5 million dollars, closed its doors.

Both have an attachment to Seventh Avenue as sentimental as any actor's to Broadway.

"The greatest pleasure is that every season, new babies are born," Mr. Pruzan said, referring to the new fashions.

Determined not to play golf, except on weekends, he plans to teach a course at the Fashion Institute of Technology and attend lectures at the Metropolitan Museum of Art next season.

"My daughter, Beverly, offered me a job, but I don't think she needs me," he said. His daughter runs Tiffeau & Busch, a manufacturing concern, with Jacques Tiffeau, a French designer Mr. Pruzan hired for his own business twelve years ago even though he could not understand a word he said.

"My father pushed us into business because he saw which way fashion was going," said Beverly Pruzan Busch, whose second husband is Jerome A. Beckman, a lawyer who works for the United States Government, says the New York Times. For the last eight years, Mr. Tiffeau has designed for both concerns. Mr. Pruzan did agree to help his son, Joseph, whose dress business is only a year old, one day a week. But that's after he returns from a tour this summer of France's chateau country with his wife and grandson, Stephen.

The roles that Mr. Pruzan and Mr. Jablow took were as salesmen, not designers, but each had a keen eye for fashion.

"I've always believed that the sole purpose of clothes was to make women look better," Mr. Jablow said. They were prettiest, he believes, in the late nineteen forties "because nothing is more flattering to a good figure than a fitted waistline." He has nothing against the current fashion for slim, straight coats, however, and he approves of short skirts because "I've always thought long ones were dowdy."

Mr. Pruzan has a certain nostalgia for the elaborate detailing, the masses of furs, the multiple tiers and pockets and seams that marked the clothes of three and four decades ago, but he has no reluctance to give all this up.

Both men are concerned that the demand for expensive clothes has not kept pace with the affluence of the times.

Because he realized that the wives of young executives might like good clothes but not be able to afford his prices, Mr. Pruzan insisted his daughter's concern make cheaper ones. Tiffeau & Busch dresses start at $125, suits at $160, whereas Monte-Sano & Pruzan's cheapest suit is $300.

Aware of the same tendency, Mr. Jablow, whose coats and suits start at $200, opened a division called Jabé to make younger, less expensive

(Continued on Page Thirteen)

Evening elegance is shown by left, a reversible coat in white mink and black broadtail by Israeli furrier Stelan Braun. Right, a black and gold brocade ensemble is by Finy Leitersdorf, one of Israel's top designers. The coat is lined in green silk shantung, strapless bodice is green, and cummerbund is gold kid. These were among the Israeli fashions featured in a show presented by the Montreal Women's Division, State of Israel Bonds, at the Queen Elizabeth Hotel.

JET AGE MERCHANDISING NOW H-R'S PHILOSOPHY

The new dimension in shopping centres with their enclosed malls, restaurants and theatres has jet propelled fashion merchandising into a new sphere of business. Thus Lenard Shavick, new executive vice-president of Holt Renfrew, summed up one of the retailing developments which has opened new opportunities for his chain of ladies' specialty stores, says "Style", publication for Canadian women's and children's wear trade.

"Holt Renfrew's decision to go into shopping centres gave great stimulus to the chain's overall growth," Mr. Shavick said. Singled out as an outstandingly successful location was the Place Ville Marie shopping centre in downtown Montreal.

"I don't think anyone fully realized the retail potential of Place Ville Marie until it began operating," he said. "We were willing to experiment, but never completely understood how good an area it was until it proved itself."

Source of power to the centre, he said, is its proximity to a variety of hotels, railway stations and office buildings "which bring tens of thousands of people through the building daily."

Its restaurants, theatres, and entertainment features were mentioned as other important attractions. "Even on Sunday, when everything is closed with the exception of restaurants and theatres, the centre is thronged," he commented.

The development of shopping centres with enclosed malls, in both downtown and suburban areas, has made the old-time conventional centre obsolete, in his opinion. "The conventional shopping centre has suffered from this type of competition," Mr. Shavick noted, "but those which have converted to the enclosed mall are surging forward fantastically."

Until his new appointment, Mr. Shavick was vice-president and general merchandise manager. The announcement of the promotion of John S. Nixon to vice-president and general merchandise manager was made at the same time. Previously Mr. Nixon was branch merchandise manager.

Mr. Shavick said the two appointments resulted from the firm's rapid growth during the past seven years.

In addition to the move to shopping centres, the opening of Miss Renfrew shops about six years ago was another major factor spurring the chain's recent growth.

Miss Renfrew shops carry coats, suits, dresses and sportswear "at the moment", Mr. Shavick said. "But they may be expanded in the future to embrace the full one-stop shop-within-a-shop concept."

The Miss Renfrew shops were set up to appeal to the career girl, young married woman, and the young student "who wants the Holt Renfrew look and taste but hasn't the budget to pay the regular price," Mr. Shavick said.

Holt Renfrew's goal is to bring its customers exclusive, individual merchandise in good taste at all times. Those customers come in no special mold, Mr. Shavick said. They are "women of good taste, period. Our departments carry merchandise for the woman who wants to spend as little as $30 or as much as $100 for a dress, always with the hallmark of good taste," he said.

As far as this merchandiser is concerned, current fashion hasn't been pre-empted by any one age group. "Only the young wear the extreme—things," he said.

Observing that the whole fashion concept had changed, he said women of 50 are wearing youthful clothes they wouldn't dream of wearing five years ago.

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The volume has been sumptuously printed by the Trianon Press of Paris. The color plates have been produced under Ben Shahn's direct supervision and are virtually indistinguishable from the artist's originals. A beautiful cloth binding with gold silk-screen impressions front and back, after an original Shahn design, and specially made paper have been used to make this one of the most remarkable examples of the book maker's art ever created.

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Standards For Wedding Ceremonies Proposed For Conservative Rabbis

Conservative rabbis and cantors are advised not to officiate at weddings held at non-kosher catering establishments and hotels in a set of proposed standards presented to the Metropolitan Council of the Rabbinical Assembly, the international association of Conservative rabbis.

The standards were submitted by the new president of the Council, Rabbi Samuel Schafler, of Temple Gates of Prayer, in Flushing, L. I., to the winter conference of the Council held in conjunction with the Philadelphia Region of the Assembly, at West Orange, New Jersey.

The proposed guidelines concern all aspects of weddings, from preliminary arrangements through the ceremony, the catering arrangements, and the wedding banquet.

All weddings must meet the "religious standards of the rabbi" if they are to be performed in his synagogue, and all aspects of the marriage ceremony, the Halachic (Jewish Law) and religious requirements, the procedure at the ceremony, and the "kashrut" at the banquet must meet his approval, according to Rabbi Schafler's proposals.

"When a rabbi of a congregation determines that the requirements of Jewish law make a couple ineligible for marriage in the synagogue, the couple may not be married in that synagogue even by another rabbi," the standards declare.

Where a "mashgiach" (rabbinical supervisor) is employed to supervise "kashrut," he serves under the rabbi of the congregation, and no "contractual arrangements between a family and caterer can bind the congregation unless the religious requirements for eligibility for 'kiddushin' (religious marriage) as set down by the rabbi have been met."

As to preliminary arrangements, under the proposed standards, a couple wishing to be married in the synagogue must meet with the rabbi for a pre-marital interview to enable the rabbi to discuss aspects of Jewish home life and synagogue affiliation as well as details of the ceremony itself. Couples will also be encouraged to meet with the cantor to discuss appropriate music for the ceremony.

Adherence to the tradition of "aufruf", to the "calling up" of the bridegroom to the Torah on the Sabbath preceding the wedding, will be encouraged. Women in the wedding party will be urged to dress "in a manner befitting the sanctity of the synagogue" and to wear a suitable head covering in the sanctuary proper. Receptions involving the "consumption of alcoholic beverages before the ceremony should be strongly discouraged."

As for the ceremony itself, the rabbi and cantor of the congregation officiate at all weddings in the synagogue, and guest rabbis may co-officiate only with the express permission of the rabbi of the synagogue, who is the sole determinant of the religious requirements, the nature of the ceremony, and the extent of the guest rabbi's participation. Also, guest cantors may co-officiate only with the express permission of the cantor of the congregation.

The proposed standards "strongly urge" the use of the Rabbinical Assembly's "ketubah", marriage contract, a "significant portion of which should be read" in the original language by the rabbi. Music would not be permitted during this reading.

No photographs would be permitted during the ceremony, and the "tradition of both parents escorting the children to the "chupah" (wedding canopy) would be strongly encouraged."

The banquet following the wedding ceremony is a religious ceremony in itself, Rabbi Schafler reminds, and should include the wearing of head coverings during the meal, the blessing of the bread, the grace after meals, and the "seven blessings for the bride and bridegroom."

HONEYMOONS: CLINICAL ADVICE BEFOREHAND SHOULD COME FIRST

(Continued from Page Six)

most on the couple's and society's mind. Much heartache could be spared honeymooners if they were instructed in the problems of sexuality, biological, and psychological, and given clinical advice beforehand. Since it does not seem possible to make it compulsory for couples to secure such advice, educational institutions and parents must bear the responsibility for seeing that they do.

Society teases the returning honeymooners. We say how exhausted the male looks, and our meaning is clearly how has he performed sexually. A good fan is questioned, as if to say, "How have you had time to leave the bed?" In my opinion, this emphasis on sexuality is wrong, especially since we expect a couple to achieve complete sexual adjustment in ten days, which is impossible.

A study of honeymoons was made by Stanley R. Bray, a sociologist, among fifty married women in a small Southern community in the United States. These women filled out a questionnaire giving their anonymous views on the honeymoon, based on their own experience. The women were church members of several denominations.

More than ninety per cent of the women reported that the details of their honeymoon were quite clear in their memory. Of these, seventy per cent described their honeymoons as "a complete success"; sixty-four per cent said that "a honeymoon is the achievement of all premarital romantic desires." But forty-eight per cent admitted that they failed to achieve complete sexual harmony during their honeymoons; and sixty-eight per cent agreed that a honeymoon is not indispensable to happy marriage. Only thirty per cent felt it to be indispensable. Eighty per cent considered it to be untrue that "there is no more ideal happiness in all married life than during a honeymoon." Almost all of them said there had been difficulty in adjusting sexually. Other complaints included brevity of honeymoon, poor selection of place, financial problems, relatives, clash of temperament, the need for secrecy, and the fact that they were not ready for marriage and its responsibilities.

I would support the type of honeymoon favored by the Amish, a sect of the Mennonites who live in agricultural communities in the Mid-Western States, also in Canada. Among the Amish, who live in small, self-contained communities, surrounded by relatives and friends, the newlyweds spend their first several weeks visiting those who had been guests at their wedding. They spend one or several nights with each of these guests. This trip, within a small geographical area, constitutes a honeymoon. During these visits they receive their wedding gifts and become integrated as a married couple in Amish culture.

Society throws newlyweds into an unreal, artificial, and tense situation when it asks them to accomplish so many tasks in such a short time with little preparation and understanding of the meaning of personality adjustment. The honeymoon has become a dark sky, with ominous clouds, which tends frequently to overshadow the wonderful and exciting days ahead in a new marriage.

I believe that most couples can enjoy a honeymoon much better after one year of marriage, especially if they have not rushed into parenthood. As a preparation for marriage the customary American honeymoon has been severely castigated by that vitriolic penman, Philip Wylie. Wylie's criticism, though extreme, points up the honeymoon instituted as ill-adapted to the larger institution which it is supposed to serve.

"One would indeed presume . . . that the American honeymoon was the modern equivalent of some savage ordeal or tribal initiation ceremony. The newlywed pair is first put under intense financial strain; it is then exhausted physically; it may also be submitted to a trial by alcohol. The pair is exposed to the frustrations of travel by public conveyance; it is thereafter exiled among strangers who may be very vulgar. Yet while it is going on, each pair involved is expected to look, act, talk, and think as if they were in the midst of the most deliciously magical experience of life!"

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Your Trousseau And How To Plan It

(Continued from Page Nine)

lings a larger assortment of separates, shirtmaker dresses and dresses with matching sweaters.

In some rural and suburban parts of the country, the younger and slimmer set have taken as their year-round daytime uniform, bermuda shorts or tapered slacks with blouses and sweaters. Find out ahead if this attire is customary where you will live. If not, don't be the first to wear it.

And no matter what: include shorts and slacks in your wardrobe plan only if you look extremely well in them; if not, wear a skirt or dress.

The sturdy "car coat" is useful if you are to be the family chauffeur.

Small communities where one sees the same people often, frequently require a larger wardrobe than the big cities where you may know many groups.

Climate and Local Custom Are Important In Any Trousseau Plan. Here Are Some Pointers On The Fashion Compass

South

Southern women seldom dress in the fluffy Southern belle manner traditionally associated with them. They like to look pretty and know the value of pale colors and feminine touches, but they are intensely fashion conscious and enjoy dressing up, especially in the evening.

Everywhere in the South you will need a coat for winter. In resort cities, white or pastel coats are worn in mid-winter, but generally the South follows the same seasonal fashion cycle as the East, with of course, Summer being a much longer season.

Pastel tweeds are favored from January on. Light colored silk and cotton clothes are basics in the resort cities and in the whole of the South from April through September.

West

Because temperatures are more stable throughout the year, suits and light topcoats make up the bulk of a wardrobe. The cut of clothes is more casual. Coats should be lighter in weight but full enough to go easily over a suit.

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In the Southwest there is a great deal of outdoor sports and outdoor entertaining, with a resulting need for active sports clothes, play clothes, spectator suits and dresses, and full-skirted patio or barbecue dresses for at home parties.

In the Northwest it rains often. A good raincoat is a recommended investment.

North and East

Nine months of the year require a coat of some kind; it is wise to begin assembling coats that blend with all the colors in your wardrobe and give you good protection for very cold and moderate temperatures.

Wool suits, day dresses and separates should make up the bulk of your winter wardrobe.

The summers, though short, are apt to be very hot. Simple, lightweight day dresses in dark or cool colors look best on sweltering city streets.

How You Will Live Is As Important in Trousseau Planning As Where You Will Live

Be realistic about the answers to these questions:

What will your day-to-day life demand in clothes? Will you work or be a housewife?

The career trousseau will naturally stress street clothes. The housewife needs fewer street clothes but does need becoming clothes for housework, marketing, and daytime community activities.

How much social life and what kind will your inclination and income permit?

If you expect your life to be home and community centered, your clothes needs will be different than if your favorite evening is "a night on the town."

As a couple, will you lead more of an outdoor life than a party life?

Buy lots of wonderful sports clothes and fewer party clothes.

What are the activities and income of your future husband's circle of friends?

You will marry each other "for richer or poorer." This may mean a change in status for you. Don't overdress if your husband's position and friends are simpler than your parents'. On the other hand, if you will be going "up" on the social-economic ladder, the right clothes will do a great deal to create a good impression. Take the trouble to make them right.

Are you and your husband-to-be homebodies?

Include at least one lounge or hostess costume.

What will you do weekends?

Be sure to consider clothes for any active sports in which you and your husband participate. If you live in a big city, you will need some country clothes for weekends.

Are you marrying a military man?

Make your trousseau compact, your living quarters are likely to be small.

Will you live on a college campus?

You will wear mostly sports clothes, but allow for at least one evening dress and one informal party dress.

Will you attend business conventions in a big city with your husband?

Your basic wardrobe, if it is good, will take you there and home again with success and well being. A good quality day dress, a perfectly fitting suit with two pretty blouses, a becoming short party dress will accommodate any program unless a formal dinner or dance is announced in advance.

What Makes Up A Trousseau?

The word "trousseau" derives from the French word trousse, for bundle. Literally then, your trousseau is anything you carry with you to your new home.

The average bride thinks of her trousseau as her personal wardrobe of clothing, jewels and accessories — considered separate and apart from household items.

A frequent question asked by a prospective bride is how much clothing should she buy and how long should she expect it to last? If possible your trousseau, taking into consideration what you already have, should include one year's supply of outerwear and accessories; two years' supply of lingerie, negligees; and coats chosen to last for a number of years. For example:

2 suits — 1 *casual*, 1 *dressy*

6 daytime dresses — 3 *for winter;* 3 *for summer*

6 party dresses for afternoon, cocktail and informal evenings — 3 *for winter*, 3 *for spring and summer*

1 hostess gown or at-home costume

(Continued on Page Thirteen)

TWO N.Y. TYCOONS OF WOMEN'S WEAR INDUSTRY RETIRE

(Continued from Page Ten)

clothes also designed by Mr. Kidd. It was successful, he says, but not the answer.

"Fashion is changing — women want car coats, knitted suits, suede coats and raincoats," he observed. Under present union rules, he could not go into these fields. If he should go back into business, he said, it would be with a flexible enough setup to produce these styles, says the New York Times, or follow any of fashion's newer whims.

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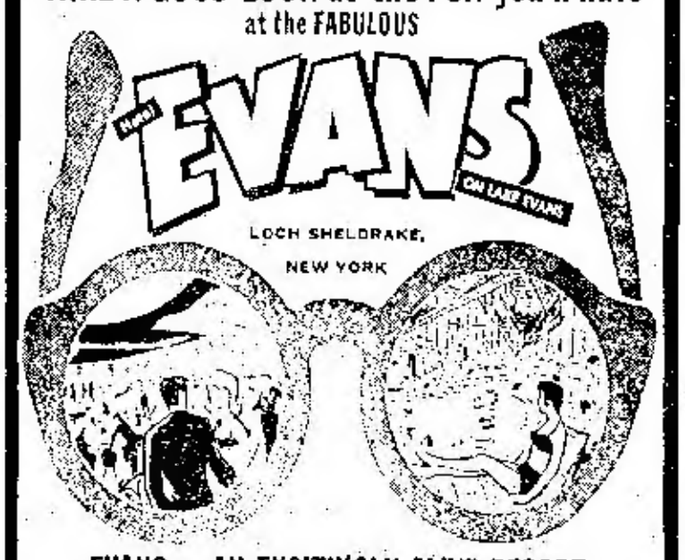

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Your Trousseau And How To Plan It

(Continued from Page Twelve)

4 coats — 1 *winter coat*, 1 *storm coat for heavy duty*, 1 *rain coat*, 1 *light topcoat*

4 sweaters

2 skirts or 1 skirt and 1 bermuda shorts or slacks

6 blouses or shirts — 2 *for each suit*, 2 *for sportswear*

a shoe wardrobe and three dozen stockings

6 pairs gloves; 3 handbags — 2 *for day*, 1 *for evening*

1 bathrobe — 2 negligees or housecoats

6 bras — 3 *dark*, 3 *light*

4 girdles — 2 *dark*, 2 *light*

6 slips or half-slips — 2 *tailored*, 2 *decorated*, 2 *dark*

8 sleeping garments — 4 *for winter*; 4 *for summer*

Coats, suits, cocktail dresses, at-home clothes, sports clothes, shoes and bags should be considered *long* range investments. Be careful of quality and workmanship.

Watch yourself about impulse buying and "bargain hunting" or you'll find yourself with too many "bargains" and too few things you need.

Always keep a list of what you need, marked with what you have already bought.

Make sure you have one or two sturdy, comfortable "housework" outfits to save your good clothes when you are cleaning.

Keep something for sentiment — the dress you were wearing when you fell in love, any favorites of your husband-to-be.

The Wedding Dress

By far the majority of wedding dresses today are white, though off shades of white and delicate pastels are equally acceptable. The tradition of the white wedding dress was started in the Fifteenth Century when Princess Anne of Brittany chose white instead of the then traditional royal purple for her wedding to King Charles VIII of France.

Etiquette of the Wedding Dress

The wedding dress should be discreet and cover the chest, back and arms. Its purpose is to make you look your most beautiful; therefore be sure it is not awkward or uncomfortable.

The bride's dress decides the degree of formality for the rest of the wedding party and guests.

For A Large Formal Wedding In Synagogue, Hotel, Or Home:

Choose a white or off white floor length wedding dress with a train or sweep at the back. The veil may be long or short. Groom wears morning clothes (cutaway) or full dress evening clothes if wedding is in the evening.

For Less Formal Synagogue, Hotel Or Home Wedding:

The floor length or street length wedding dress of white or very light color, with short veil is correct. Groom wears Oxford jacket with grey vest and striped trousers or dark blue suit; tuxedo if in the evening.

For Informal Chapel, Hotel Or Home Wedding:

Choose a delicate pastel or white dress with a small headdress or wreath. White is not worn for a second wedding. The groom wears dark blue suit.

For The Civil Wedding By A Judge Or Justice Of The Peace:

Choose suit or day dress of any becoming color (not black) with street accessories. Groom wears business suit.

If the dress has full length sleeves, no gloves are worn. With three-quarter or short sleeve dresses, gloves that cover most of the exposed part of the arm are correct. Remember to have the ring finger of your gloves split if the glove cannot be quickly removed.

Any jewelry a bride wears should be very simple. No long dangling earrings, fancy necklace or bracelets.

Make sure your shoes are comfortable and can be worn for hours of standing if there is to be a reception.

A bride should not plan to carry anything except her bouquet or prayer book and handkerchief.

Since the bride has the say as to what other members of the wedding party should wear, the following is listed as a guide:

Father of the bride, best man, ushers, all dress like the groom.

Bridesmaids, maid of honor: If the bride's dress is silk, the attendants should wear dresses of silk, velvet or velveteen, if her dress is cotton, their dresses should be cotton, too. The style and color should complement the bride's dress. The maid or matron of honor may wear a dress identical to those of the bridesmaids, or the same dress in a different color. All should wear dresses with shoulder covering and some kind of headdress, gloves, and shoes that have been dyed to match their dresses.

Mothers of the bride and groom wear light colored lace, chiffon, silk crepe, or taffeta. At every religious ceremony the shoulders, back and head should be covered.

The Going Away Costume

Today, the going away costume is anything that is becoming, practical for the trip, and useful afterwards. Traditionally, this is the bride's good suit, with a hat, bag and gloves. It should be in a color, not black. If it is mid-summer and the couple is motoring to a nearby resort, a lightweight dress and no hat may be more appropriate.

Honeymoon Clothes And Packing Hints

Check what is worn where you are going, temperature range, possibility of rain or snow.

Take only clothes you are sure you'll need, those that will require little care and will pack easily and those with which accessories can be interchanged.

A bride is always noticed, but should not be noticed because her clothes are gaudy.

Break in any new shoes beforehand.

Have a "packing" rehearsal . . . It is most upsetting to have to reassemble your wardrobe because it won't fit into your luggage.

The Well-Groomed Household

Study storage space in your new home, make a clear division in your husband's closet and drawer space and yours. Designate special places for your clothes and accessories and his. Keep yours where they belong and encourage your husband to do the same.

Assume responsibility for your husband's appearance as well as your own. Proper care adds many dollars of wear to your clothes. Keep his and your clothes pressed, spot-cleaned, buttons sewed on, shoes shined. Be sure that the clothes your husband will need for a special occasion are ready to be worn and not out at the cleaner when he starts to put them on.

Get dressed in the morning! Time is saved and it's easier to "get up and at it." You dress for a job at the office, why not for the job of homemaking?

Never, if you can help it, let your husband or anyone else see you with your hair in curlers, you can always cover the curlers with a scarf!

Set some time aside each week for the "hidden" task of your personal grooming, clothes repair, straightening bureau drawers.

(Resort Advertisements are on Pages Eleven, Twelve and Thirteen)

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MONTREAL MEETINGS

(Montreal Meetings are on Pages Three and Fourteen)

★ SHAAR SHALOM ★

Synagogue of Chomedey, the youngest Conservative Jewish congregation in Canada, will dedicate its new synagogue building with celebrations from Friday night, May 27, to Sunday night, May 29. Rabbi David Auerbach will install new officers at services Friday night, and on Saturday morning, he will deliver the principal sermon of the week-end on "Where Do You Stop?" Dedication ceremonies on Sunday at 11 a.m., will hear Rabbi David C. Kogen, assistant to the chancellor of the Jewish Theological Seminary of America, in New York, as the guest speaker. A dinner dance for congregation members and their guests is on Sunday night. Gordon Cohen, chairman of the dedication committee, is assisted by Ralph Fine, ticket sales and entertainment; Micky Sherker, printing; Mesdames Morton Peyzner, G. Mintzberg, and David Auerbach, dinner-dance arrangements; Myer Dennick, and Sydney Sadegursky, Torah-bearers; Abe Cohen, ushers; Morton Shlossman, publicity; Micky Sherker, and Samuel Gazin, in charge of plaques. Installing Rabbi Auerbach as rabbi of the congregation, Rabbi Maurice S. Cohen, of Shaare Zion Synagogue, will deliver the charge to the rabbi and the congregation. Cantor Solomon Gisser will sing a liturgical selection. The cantor, Nathan Kroll, will sing. The invocation will be given by Chaplain Sheldon W. Switkin, of the U.S. Air Force. Gordon Cohen will speak. The synagogue doors will be opened by Harold Brender, and Arthur Greenberg. In the Torah procession will be: Sydney Kravitz, Samuel Newman, Bernard Cohen, Robin Turner, Sol Linds, and Hyman Shaffer, Torah-bearers; Morton Peyzner, Manuel Litwin, Ben Wald, Philip Kurtz, Morley Rodin, and Bernard Mandelker, Torah attendants. John Gillman and Myer Dennick will open the Ark to receive the Torah scrolls before Rabbi A. Bernard Leffell, of Shaare Zedek Synagogue delivers a dedication prayer. Sydney Sadegursky will kindle the Ner Tamid, (Eternal Light), and Leonard Gilletz, building committee chairman, will present the keys of the synagogue to Mr. Gazin, president. Rabbi Kogen, will be introduced by Micky Sherker, first vice-president. Mr. Gazin will speak. Rabbi Kogen is secretary of the faculty of the Seminary and director of the Cantors' Institute, Seminary College of Jewish Music. He teaches practical theology in the Rabbinical School and liturgy in the Cantors Institute. Rabbi Kogen received the Bachelor of Arts degree at the University of Chicago; and the Master's degree at the University of British Columbia. He was ordained as a rabbi at the Jewish Theological Seminary. From 1946 to 1955 he served as religious leader of Beth Israel Synagogue in Vancouver; also as director of Hillel Foundation at the University of British Columbia. The new officers are: Mr. Gazin, president; Serge Haber, past president; Gordon Cohen, Micky Sherker, Mrs. Morton Peyzner, Harold Brender, vice-presidents; Nat Rubin, treasurer; Myer Dennick, Morton Shlossman, secretaries; Sydney Sadegursky, parnass; board members: Mike Caplan, Leonard Gilletz, Philip Kurtz, Hyman Shaffer, David Shulak, Manny Litwin, Bernard Mandelker, Morton Peyzner, John Share, Rubin Turner.

★ BETH HAMEDRASH ★

Hagadol Synagogue: At the Sisterhood Mother and Daughter tea, Mrs. Chaim N. Denburg (nee Miriam Ben Ezra) presented a monologue of Jewish humour. Mrs. Henry Steckler, president, presided. Mrs. Mark Gottlieb, was in charge of publicity; Mrs. Lester Rosner, of program.

★ CONCERT SOCIETY ★

Patrons of the Mischa Elman Concert, which took place at the Place des Arts, auspices of the Concert Society of the Jewish People's Schools, are these, in a continued list: Mr. and Mrs. Myer Kleinplatz; Mr. and Mrs. David Kofsky, Mr. and Mrs. Jack Kolodny, Mr. and Mrs. Philip Kolodny, Mr. and Mrs. Samuel Koltz, Mr. and Mrs. David Korman, Mr. and Mrs. Saul Korman, Mr. and Mrs. William Kolansky, Mr. and Mrs. Joseph Kramer, Mr. and Mrs. Morris Kravitz, Mr. and Mrs. Sydney Kreaden, Mr. and Mrs. Morris Kreisman, Mr. and Mrs. Samuel Kreisman, Dr. and Mrs. Igor Kuchinsky, Dr. and Mrs. E. I. Kupferszmidt (Dr. I. Kupferszmidt); Mr. and Mrs. Cecil Labow, Mr. and Mrs. Andre Landsman, Mrs. Samuel Lapitsky, Mr. and Mrs. Irving Lapkoff, Mr. and Mrs. Philip T. 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★ NATIONAL WOMEN'S LEAGUE ★

Of United Synagogue Of America, Eastern Canadian Branch: Mrs. Jack Shulman was installed as president with these officers and board of directors: Mesdames Edward Solomon, founder-president; Clarence Gross, honorary vice-president; F. Victor Elkin, immediate past president; Jack Fogel, of Ottawa; J. J. Freedman, of Lancaster, N.B.; Max Gruber, Abe Kalman, Jacob Monaker, Joseph Vineberg, Jack Levitan, of Sydney, N.S., vice-presidents; Louis Steinman, Isaac Stuppel, Israel Beinhaker, M. Belfer, secretaries; William Magil, treasurer; branch chairmen: Bernard Mandel, Moses A. Brown, Joel Ruttman, Aaron C. Goldenblatt, Harry Shiff, Nathan Gaisin, Ab Finestone, David H. Auerbach, Wilfred Shuchat, Harold Allenby, Lewis Faber, Ralph Cummings, Clarence R. Gross, George Shubin, J. Kocnic, Harvey Freedman, Nathan Mendelson, David Weinstein, Henry Strauss, Jack Fogel, William Aronoff, Max Slapack; members on the national board: Mesdames Edward Solomon, F. Victor Elkin, Moses A. Brown, Harry Shiff, Mrs. Harvey Freedman writes to the Review: "I do want to take this opportunity to thank you for your generous cooperation and the many kindnesses extended to me these past four years as Branch publicity and public relations chairman."

★MIZRACHI HAPOEL★ HAMIZRACHI

Shlomo Z. Shragai, head of the Immigration department of the Jewish Agency in Jerusalem, will speak at a public forum and annual Bnai Akiva Meshef, on May 30, at 8.00 p.m., in the Y.M.-Y.W. H.A. As a young Mizrachi leader in Poland, Mr. Shragai went to Palestine more than forty years ago, and was appointed to the Vaad Leumi, governing body of the settlement. Upon the proclamation of the State of Israel, he was elected first mayor of Jerusalem. Mr. Shragai is known as a scholar, and writer, orator and lecturer. He will speak on "Israel, The Vision Of A People". On the program, prepared by the Bnei Akiva Youth Movement, will be: a play, "Shalom", directed by Mordecai Martin; Bnei Akiva Choir, by Yaacov Vachman; Dance Group, direction of Miriam Hellinger, and Judy Baron; arranged by Shmuel Gur; Shaliach Bnei Akiva from Israel.

★ JEWISH CONVALESCENT ★

Hospital Ezra Ladies Society met at 4759 Van Horne Avenue, with Mrs. A. Zonsman as hostess. A donation was received from the Itzik Kibrick Society. Mr. and Mrs. Ben Piafsky (Rose), 5230 Dalou Avenue, contributed to the Hospital for a donor tablet in their name. The raffle was won by Mrs. A. Erlich, who gave a donation. Next meeting is on May 31, at the home of Mrs. A. Zatz, 6200 De Vimy Avenue. Esther Rachel Unit luncheon meeting was at the home of Mrs. C. Lubiner, 328 Alexis Nihon Avenue. Mrs. A. Meltzer is president. Contributions were received for the Hospital. The raffle was won by Mrs. A. Majerfeld, who gave a donation. Sorrow over the loss of Mrs. Sarah Goodman, 5005 Cote St. Catherine Road, was expressed. She was the sister of Mrs. Joseph Ghetler, 4595 St. Kevin Street; and Mrs. Samuel Pesner, 4906 Circle Road. Mrs. Anna Clayman, 3092 Linton Avenue, of Abram Basbaim-Harry Waxman Unit, celebrated her eighty-first birthday with her children, Mr. and Mrs. A. Clayman, 6940 Fielding Avenue, and was presented with a bouquet by her granddaughter, Sherida Clayman, the daughter of Mr. and Mrs. Clayman.

★TEMPLE EMANU-EL★

Dr. Harry J. Stern, Rabbi. On May 20, at 8 p.m., the Sabbath ritual will be conducted by members of the graduating class: Roza Levine, and Betty Brauer; with: Beverley Fox, Gerald Miller, Howard Schwartz, Liora Moriel. Addresses from graduation theses will be by: Kenneth Wiener, Beverley Fox, Susan Carsley, Julia Schick, Richard Lightstone, Philip Levee; Valedictory, Candy Issenman. Distribution of post-graduate certificates will be by the assistant Rabbi, Jay B. Goldburg. Mrs. K. Peter Hollander, and Mrs. Bernard Reinharz, teachers of the Religious School, will bless the Sabbath lights. On May 24, at 7.45 p.m., the charge to the confirmants will be by Dr. Stern. In the processim will be these elders: Hyman Grover, Bernard L. Isaacs, George Hullinger, Samuel Paperman, William Gittes, Lawrence Marks, Q.C., Alvin J. Walker, Samuel Wechsler, Reuben Ginsberg, Alfred N. Miller, Joseph J. Cooper, Alfred Zion, Irvin Gertsman, James D. Raymond, Gerald Benjamin, Saul Perelman, Dr. David Kobernick. Assisting with the Torah will be Alex Carsley, and Dr. Joseph Wener. Kiddush reception will follow. The confirmation dinner dance takes place on May 21, at 7 p.m., convened by Mrs. Gerald Benjamin, Mrs. Faiga Fisher, and Saul Perelman. Youth Group breakfast meeting will install: president, Mark Handman; vice-presidents, David Engels, and Candy Issenman; treasurer, Jon Wener; Nancy Brott, and Beverley Fox, secretaries; New England Federation representative, Kenneth Wiener; membership, Richard Lightstone. Youth Advisor is Gerald Miller.

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Maritimes Section

Mr. and Mrs. Louis Newman, 6748 Quinpool Road, Halifax, N. S., announce the engagement of their daughter, Miss Janet Roslyn Newman, to Norman Holtzman, son of Mr. and Mrs. Harry Holtzman, 216 King Street East, Saint John N. B. The marriage will take place on Sunday, May 22, at half-past five o'clock, at Beth Israel Synagogue, in Halifax.

Mr. and Mrs. Hyman Budovitch, of Fredericton, N. B., were at the Di Lido Hotel, in Miami Beach, Florida; having gone there via Eastern Air Lines.

Mrs. Jean LeVine, Mr. and Mrs. Max Pascal, and Mr. and Mrs. Joseph Simon, all of Halifax, N.S., were in Montreal, Quebec, for the marriage of Miss Dyanna Naomi Pickard, daughter of Mr. and Mrs. Jack Pickard, 100 Summit Circle, to Ronald Michael Selig, son of Mr. and Mrs. Sidney Selig, 5526 Randall Avenue, at Temple Emanu-El.

Mr. and Mrs. David Fram, 5885 Spring Garden Road, Halifax, N. S., were in Lake Placid, N. Y.; and Toronto, Ont.

Born, to Mr. and Mrs. Issie Farber (nee Sandra Litwin, formerly of Campbellton, N. B.), 300 St. Aubin Street, Montreal, Quebec, on April 1, at the Royal Victoria Hospital, a daughter, Judith Tracey Elissa; whose sister is Robin, aged two years; granddaughter of Mr. and Mrs. Julius Litwin, of Campbellton; and of the late Mr. and Mrs. Max Farber, of Montreal.

Mr. and Mrs. Harry Levine, of Fredericton, N. B., were in Miami Beach, Florida.

Mr. and Mrs. Hyman Feldman, of Woodstock, N. B., were at the Di Lido Hotel, in Miami Beach, Florida, having travelled via Eastern Air Lines.

Mr. and Mrs. Ben Freeman, of Fredericton, N. B., were at the Di Lido Hotel, in Miami Beach, Florida; having flown via Eastern Air Lines.

Mr. and Mrs. S. Paul Zive, of Halifax, N. S., were in Montreal, Quebec, for the funeral of her father, William Pollock, 5139 Westbury Avenue, who died on March 23, at the Royal Victoria Hospital.

Mr. and Mrs. Max Chippin, of Fredericton, N. B., were at the Di Lido Hotel, in Miami Beach, Florida, having flown via Eastern Air Lines.

In Saint John, N. B., for the funeral of Max L. Levine, 11 Boyd Street, Saint John, N. B., who died on March 24, at Saint John General Hospital, were: Gerald Levine, of Biddeford, Maine; Harry Levine, of Moncton, N. B.; Edward Levine, of Toronto, Ont., his sons; Mrs. B. Godfrey, of Ottawa, Ont., his daughter; Myer Levine, his brother; and Mrs. Warren Horn, his sister; both of Montreal, Quebec.

Mrs. Julius Litwin, of Campbellton, N. B., is visiting her son-in-law, and daughter, Mr. and Mrs. Issie Farber, and daughters, Robin, and Judith Tracey Elissa, of Montreal, Quebec.

Max L. Levine, 11 Boyd Street, Saint John, N. B., the widower of Mrs. Jennie Benjamin Levine, died on Thursday, March 24, at the Saint John General Hospital. He is survived by three sons: Gerald Levine, of Biddeford, Maine; Harry Levine, of Moncton, N. B.; Edward Levine, 160 Hillcrest Avenue, Toronto, Ont.; two daughters: Mrs. Bernice Godfrey, of Ottawa, Ont.; Mrs. Harold Lingley, of Saint John, N. B.; eleven grandchildren; and a great-grandchild; a brother, Myer Levine, 5455 King Edward Avenue, Montreal, Quebec; and two sisters: Mrs. Warren Horn, 5299 Bessborough Avenue, Montreal; and Miss Mary Levine, of Saint John. He was the son of the late Mr. and Mrs. Samuel Levine (Ethel); and the brother of the late Abe Levine, of Saint John. Funeral services took place from the Jewish Community Centre. Burial was at Shaarei Zedek Cemetery. Rabbi Abraham Feffer officiated. Shiva was at the home. Mr. Levine was born in Dorbjan, Lithuania. He was a resident of Saint John for sixty years; and a member of Shaarei Zedek Synagogue.

CLASS IN COOKERY

FRUIT COCKTAIL PUDDING

one cup flour
one cup sugar
one egg
one-half cup brown sugar
one-half teaspoon salt
one teaspoon soda
one teaspoon vanilla
one tin fruit cocktail (15 ounces)

To flour, sugar, salt, and soda that have been sifted together once, add beaten egg, vanilla, and fruit cocktail. Mix well. Pour into a nine-by-twelve-inch buttered pan. Sprinkle on top with brown sugar. Bake at 350 degrees for fifty minutes or until lightly browned.

Mrs. Nat A. Horovitch.
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MANDELBROT

three eggs
grated rind of one lemon
one teaspoon lemon juice
one cup sugar
one-quarter teaspoon almond extract
six tablespoons salad oil
one teaspoon salt
one-half cup coarsely cut Blanched almonds
two and three-quarters cups sifted, enriched flour
four teaspoons baking powder

Beat eggs with sugar. Stir in oil, juice, grated rind, and almond extract. Mix and sift flour, baking powder, and salt. Combine both mixtures, adding nuts as dough is formed. Knead on a lightly-floured surface and form into long rolls about three inches wide and an inch thick. Bake in moderate oven, three hundred and fifty degrees, until light brown, for forty to forty-five minutes. Transfer rolls to a bread board while they are warm and cut them into one-half inch slices. Place slices cut side up on a cooky sheet and set them on the top shelf of oven or under moderate broiler heat until lightly browned. Makes thirty-six or forty cookies.

Mrs. B. Bernfeld.
178 Briar Hill Avenue, Toronto.

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Sabbath Candles will be kindled on
Friday, May 20, at 8.08 p.m., D.S.T., in Montreal
Friday, May 20, at 8.24 p.m., D.S.T., in Toronto
Friday, May 27, at 8.15 p.m., D.S.T., in Montreal
Friday, May 27, at 8.31 p.m., D.S.T., in Toronto

★

Sivan 1, 5726, falls on Friday, May 20

★

The Festival of Shevauth commences on Tuesday evening, May 24

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(Continued from Page One)

Welfare Agency and from local Jews.

King Ferdinand II and Isabella I expelled the Jews on August 2, 1492. For 100 years before their expulsion, according to Spanish historian Salvador Madariaga, the Jews were the "intellectuals, bankers, poets, philosophers, and business men of the Spanish civilization of Moors."

However, in this century Spain was a refuge for Jews, with three waves of Jewish immigration: the European Jews who fled to Spain between 1915 and 1920; the Jews who fled the Nazis from 1939 to 1945; and Jews from Morocco, says the New York Herald Tribune, who, after 1955, found more liberty in Spain and were well received by Generalissimo Franco.

ADENAUER AND ESHKOL PATCH UP TEMPORARY BREACH AT FAREWELL

(Continued from Page One)

honorary fellow of the Weizmann Institute.

He paid tribute to Dr. Nahum Goldmann, president of the World Zionist Organization, who prepared the groundwork with Dr. Adenauer for the reparations agreement and served as Israel's chief negotiator. Dr. Goldmann spoke of Dr. Adenauer's courageous stand in enacting "this unique piece of legislation for indemnification of the Nazi victims," says the New York Times. The former Chancellor was hailed by Meyer W. Weisgal, chairman of the Institute's executive council, as "a true friend of Israel and the Jewish people."

Addressing foreign Minister Abba Eban, who had welcomed him in an airport lounge jammed with German and Israeli officials, policemen, photographers and newsmen, the German statesman said:

"It is one of the most beautiful days because I can see what this people who have suffered so much injustice have been able to achieve.

"I have the greatest respect for your people, for your daring and your energy. The best that history and humanity have done is to resurrect this people who have been dispersed for 2,000 years into a state."

Sitting next to Dr. Adenauer as he spoke into the din was David Ben-Gurion, who, like Dr. Adenauer is now retired from governmental leadership but is a potent political factor in his country.

Dr. Adenauer arrived on a regular flight from Frankfurt with his daughter, Mrs. Lotte Multhaupt, a representative of the Bonn Government and personal aides. Among those greeting him was the West German Ambassador to Israel, Dr. Rolf Pauls, whose own arrival several months ago also prompted demonstrations.

As Dr. Adenauer spoke of his "eagerness" to see the country, about 50 demonstrators outside waved banners and chanted, "Adenauer Raus! [Out!]" The banners accused the former Chancellor, says the New York Times, of having revived German militarism and of having freed Nazi war criminals from prison.

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CANDIED PEANUT LOAF

Combine 3 tbsps. soft butter, 4 tbsps. brown sugar and ½ cup chopped Planters' Peanuts in bottom of greased 9 x 5-inch loaf pan.

Sift together —
2 cups once-sifted all purpose flour
2 tsp. Magic Baking Powder
½ tsp. baking soda
1 tsp. salt

Melt together —
2 tbsps. Blue Bonnet Margarine
2 tbsps. Planters' Peanut Butter

Gradually add —
1 cup brown sugar
to —
1 well-beaten egg

Stir in the peanut butter mixture and 1 cup sour milk. Make a well in dry ingredients; mix until just moistened. Do not beat. Pour batter into prepared loaf pan. Bake in preheated moderate oven (350°F.) for 50 to 60 minutes.

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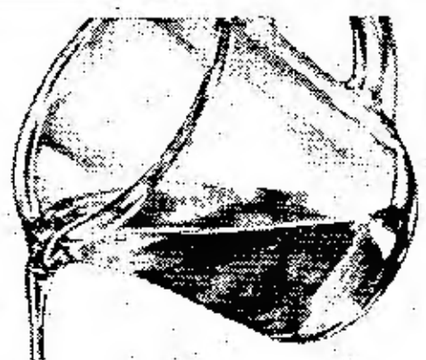

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Social Notes — Toronto

Mrs. Max Sitzer, and William Isadore, aged two years, 55 Vinci Crescent, are on holiday in Leningrad, and Kiev, Russia, also visiting her parents, Mr. and Mrs. Gershon Geller, of Lembrick, Galicia. They travelled via Air Canada.

Mrs. Bessie Rosen, and Miss Lillian Rosen, 22 Alexis Boulevard, and Mrs. Rosen's brother, and sister-in-law, Mr. and Mrs. Leo Sax, 4388 Bathurst Street, have returned from Tel-Aviv, Israel, where they visited with their sister, Miss Lola Sax, whom they had not seen for forty years; and their cousins: Mr. and Mrs. Yoseph Sax; Dr. Leo Sax, of Kibbutz Gevat and Captain Ben David, of the Haganah, and Mrs. David, of Tel-Aviv. While there they attended the Israel Independence Day celebrations. They also stopped over in Rome, Italy, and Amsterdam, Holland, travelling via K.L.M. Royal Dutch Air Lines.

Mrs. Toba Davids, of Montreal, Quebec, visited her grandchildren, Mr. and Mrs. Hyman Weitzen, and Jeffrey, Maria, Ira, Mitchael, and newborn son, Corey Neal, 141 Munro Boulevard.

Mr. and Mrs. Simon Sidlofsky, of Winnipeg, Manitoba; and his uncle, Irving Rumack, and aunt, Mrs. Sadie Goldberg, both of Montreal, Quebec, were here for the funeral of his mother, Mrs. Minnie Sidlofsky, 1361 Danforth Avenue, who died at Bayerest Hospital.

Mr. and Mrs. A. Budd, 96 Shelbourne Avenue, visited his sister, Mrs. Fanny Spilkow, of Montreal, Quebec.

Miss Sheila Moscoe, formerly of Montreal, Quebec, has taken up residence with her parents, Harry R. Moscoe, Q.C., and Mrs. Moscoe, 81 Burnaby Boulevard.

Ronald Silver, 107 Frontenac Avenue, visited Mr. and Mrs. David Rosenman, of Montreal, Quebec, whose daughter, Miss Arlene Rosenman, is his fiancee.

Mrs. Jenny Fine, 4415 Bathurst Street, returned from a holiday in Los Angeles, California, where she attended a family reunion, with her brother and sister-in-law, Mr. and Mrs. Gene Goldberg; and her brothers-in-law and sisters, Mr. and Mrs. Louis Cohen and Mr. and Mrs. I. Eisenstein, all of Hollywood, California, whom she had not seen in fifty-three years.

Mr. and Mrs. Morris Kates, 549 Brooklake Avenue, gave a family dinner for their son-in-law, and daughter, Mr. and Mrs. Conrad Kogan, and Ronald, and Sean, of Montreal, Quebec. Present were: Mr. and Mrs. Sonnee Tweyman, 154 Fairholme Avenue; Mr. and Mrs. David Tweyman, 102 Rajah Avenue; and Mr. and Mrs. Jack Tweyman, 25 Yates Castle Drive; uncles and aunts; and Mr. and Mrs. Ronald Morris, and David Hartley, 162 Chelmsford Avenue, cousins, daughter of Mr. and Mrs. Sonnee Tweyman.

Mr. and Mrs. Frederick Orenstein, of Fort William, Ont., visited their son-in-law and daughter, Mr. and Mrs. Leon Tannenbaum, 78 Neptune Drive, on the occasion of the birth of their grandson, Shawn Robert.

Mr. and Mrs. H. Siegelman, formerly of 392 Davenport Road, have moved to 569 Sheppard Avenue West.

Mr. and Mrs. Harry Mandel, of Hamilton, Ontario, were here for the naming of their great-granddaughter, Rzadi Michelle, daughter of Mr. and Mrs. Stanley Appel, 14 Goldfinch Court.

Mr. and Mrs. B. Gelman, formerly of 237 Pannahill Road, have moved to 118 Overbrook Place.

Mr. and Mrs. Charles Morton and Marvin Morton, 17 Elway Court, have moved to 569 Sheppard Avenue West.

Richard Brian, first son of Mr. and Mrs. Harry D. Freedhoff, 1717 Bathurst Street, was honoured at the home of Mr. and Mrs. Harry Stone, 347 Certleigh Boulevard, grandparents. Others present were: Mr. and Mrs. Benjamin Freedhoff, 17 Warwick Avenue, grandparents; Mrs. Esther Becker, 3888 Bathurst Street, great-grandmother; Mrs. Joseph Strauchler, 184 Betty Ann Drive, cousin; and Edward Gordon, 66 Prue Avenue, godparents; Dr. and Mrs. Robert Bennett, of Toronto, Mrs. Freedhoff's brother-in-law, and sister; and Dr. and Mrs. Robert Lubin, of Toronto, Mr. Freedhoff's brother-in-law, and sister.

Mr. and Mrs. Frank Abrams, formerly of 25 Rosseau Road, have moved to 546 Sheppard Avenue West.

Mr. and Mrs. S. Weisfield, Misses Adelle, and Sandra Weisfield, and Paul Weisfield, formerly of 150 Criscell Avenue, have moved to 35 Canyon Avenue.

Miss Susan Sarah Pearl Wodlinger, daughter of Mr. and Mrs. D. Wodlinger, 889 Avenue Road, fiancee of Seymour Wilfred Schwartz, son of Mr. and Mrs. I. Schwartz, 82 Wembley Road, was honoured at a party given by her grandmother, Mrs. Samuel Breslin, 754 Avenue Road; and her great-aunt, Mrs. Harry Atkins, 2 Hillholme Avenue, at the home of her uncle and aunt, Dr. and Mrs. D. Lipman, 34 Strathearn Boulevard. One hundred guests were present, Mrs. S. Horwich, of Oshawa, Ontario, being present from out of town.

Mr. and Mrs. Harry Torem, 1141 Fourth Avenue East, Owen Sound, Ontario, celebrated the bar-mitzvah of their son, Marshall Lionel, who was called to the Reading of the Law in honour of his bar-mitzvah at Beth Ezekiel Synagogue, in Owen Sound. He is the brother of Rhonda, aged nine years; grandson of Mr. and Mrs. Alex Lemberg, 4981 Bathurst Street; and of Mr. and Mrs. Louis Torem, 93 Dell Park Avenue. Kiddush was observed with one hundred guests present. The following evening, a dinner and dance-reception was held, in Toronto. Mrs. Harry Torem received, gowned in gold-coloured Indian pure silk; with a fitted bodice; and a V-neckline which was re-embroidered with crystals and jewels; with a matching evening coat; and a white orchid corsage. Rhonda wore a long dress of white organdy, over yellow; with an embroidered bodice of Swiss lace; and a banded hemline; and her flowers were gardenias. Mrs. Lemberg, grandmother, wore a blue crepe gown; and a gardenia corsage. Mrs. Torem, grandmother, wore a beige gown; trimmed with orange sequins; and a wristlet of gardenias. Louis Torem, grandfather, asked the blessing. Barry Torem, cousin, was master of ceremonies, assisted by Rhonda Torem. Those who lit the candles on the bar-mitzvah cake were: Mr. and Mrs. Louis Torem and Mr. and Mrs. Alex Lemberg, grandparents; Mr. and Mrs. Michael Orzech, and Darrel and Sherry, 291 Homewood Avenue; Dr. and Mrs. Martin Torem, of Long Beach, California; Mr. and Mrs. A. Goodis and Adina, 66 Chelmsford Avenue; Mrs. Bertha Blass and Harvey, 47 Stonedene Boulevard; Mr. and Mrs. Max Torrens, 2890 Keele Street; Mr. and Mrs. Keva Torem, 4 Replin Road; Mr. and Mrs. Samuel Rogalin and Estelle, of Far Rockaway, New York, all uncles and aunts; Dr. and Mrs. Harold Grammer, and Karen, Jody and Mark, 8 Bonner Avenue, cousins; Mrs. Miriam Esther Spegal, and Archie, of Guelph, Ontario; Mr. and Mrs. S. Faivish, 11 Terrydale Drive; Toby Torem, Joel and Steven Capue, Craig Fromstein, Marsha Garbeth, Goldie Rabovsky, Nancy and Shawn Herman; Yona and Jerry Faivish; Rhonda, the sister; Mr. and Mrs. Harry Torem, the parents; and Marshall Lionel. The tables were decorated with red tablecloths, with white lace, adorned with white and gold candelabra. The flowers were a continuous border of red and white roses. Out-of-town guests were: Mr. and Mrs. Chaim Mandel, of Philadelphia, Pennsylvania; Miss Sandra Cadesky, Mr. and Mrs. P. Cadesky, Mr. and Mrs. D. Cadesky, Mr. and Mrs. William Cadesky, Mr. and Mrs. N. Garbett, Mr. and Mrs. Jack Costello, Mr. and Mrs. H. Fromstein, Mrs. B. Garbeth, Mr. and Mrs. A. Garbeth and Marsha, Mr. and Mrs. J. Herman, Mrs. M. Horshoran, Mrs. I. Kornbloom, Mr. and Mrs. H. Mostyn, Mr. and Mrs. M. Rabovsky, Mrs. Bertha Rabovsky, and Mrs. Sadie Rabovsky, all of Owen Sound, Ontario; Mr. and Mrs. G. Craig, of Collingwood, Ontario; Paul Horshoran, of Hamilton, Ontario; Mr. and Mrs. W. A. Keenan, of Midland, Ontario; Mr. and Mrs. B. Lamberg, of St. Catharine's, Ontario; Mr. and Mrs. A. Rich, of Oshawa, Ontario; Mr. and Mrs. Phillip Spegal, and Marshall; Mr. and Mrs. M. Spegel and Archie and Henry; all of Guelph, Ontario; and Harry Stern, of Montreal, Quebec.

BAR-MITZVAHS

Steven Cecil, son of Mr. and Mrs. Abram Banach, 918 Queen Street East, will be called to the Reading of the Law, in honour of his bar-mitzvah on Saturday, June 4, at the North Bathurst Talmud Torah. He is the brother of Martin, aged fifteen years; grandson of Samuel Baker, 507 Castlefield Avenue.

Bruce Elliot, son of Mr. and Mrs. George Ruderfer, 627 Vesta Drive, will be called to the Reading of the Law, in honour of his bar-mitzvah, on May 21, at Beth Tzedec Synagogue. He is the brother of Misses Laura and Leila Ruderfer.

Wayne Alfred, son of Mr. and Mrs. David B. Krangle, 11 Frontenac Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah on May 21, at Beth Tzedec Synagogue. He is the brother of Howard Lewis, nine years; grandson of Mr. and Mrs. Morris P. Greenberg, 675 Roselawn Avenue; and of Mr. and Mrs. Samuel A. Lifsitz, 1603 Bathurst Street.

ENGAGEMENTS

Mr. and Mrs. Ben Atkins, 4141 Bathurst Street, announce the engagement of their daughter, Miss Judy Atkins, to Gordon Berger, son of Mr. and Mrs. Harry Berger, 57 Danby Avenue. The marriage will take place on July 3, at Beth Sholom Synagogue.

Mr. and Mrs. David Rosenman, 4455 Dupuis Avenue, Montreal, Quebec, announce the engagement of their daughter, Miss Arlene Rosenman; to Ronald Silver, son of Mr. and Mrs. Issie Silver, 107 Frontenac Avenue, Toronto. The marriage will take place on February 5, 1967, at Beth Hillel Synagogue, in Montreal.

APPROACHING MARRIAGES

The marriage of Miss Judy Lowit, daughter of Mr. and Mrs. L. Lowit, 50 Laverne Avenue, to Paul Victor Ezrin, son of Mr. and Mrs. Manny Ezrin, 23 Glen Arden Avenue, will take place on Sunday, May 22, at half-past five o'clock, at Beth Tzedec Synagogue.

The marriage of Miss Gail Bleiman, daughter of Mr. and Mrs. Albert H. Bleiman, 36 Meadowbrook Road, to Lawrence Greenspoon, son of Mr. and Mrs. Harry Greenspoon, 240 Hillhurst Boulevard, will take place on Wednesday, June 1, at six o'clock, at Beth Sholom Synagogue, Rabbi David Monson officiating.

The marriage of Miss Barbara Klein, daughter of Mr. and Mrs. Joseph Klein, 650 Eglinton Avenue West, to Shlomo Akram, of Toronto, son of Mr. and Mrs. Yeheil Akram, of Ramat-Gan, Israel, will take place on Sunday, May 29, at half-past five o'clock, at Shaarei Tefillah Synagogue, Rabbi Bernard Rosenzweig officiating.

MARRIAGES

FRUCHTMAN-KING

The marriage of Miss Marion Vera King, daughter of Mr. and Mrs. Maxwell King, 95 Old Colony Road, to Gary Stanley Fruchtman, son of Mr. and Mrs. Joseph Fruchtman, 43 Avenal Drive, took place at Beth Tzedec Synagogue, on April 10, at six o'clock, Dr. Stuart E. Rosenberg, Rabbi, and Rabbi David Monson officiating. The bride was given in marriage by her parents. She was gowned in white lace, cut with a high neckline; long sleeves; and a straight skirt; with its own sleeveless coat of peau de soie which had a long train attached. Her tulle illusion veil was finger-tip length; and she carried a bouquet of stephanotis. Mrs. Sheldon Shore, sister of the groom, was matron of honour. She wore a white ribbon lace gown, set over pink taffeta covered with iridescent sequins; also a pink, and white headband; and carried white roses. Misses Sharon Fruchtman, Elaine Fruchtman, Elaine Palter, and Sheila Surdin, and Mrs. Myron Charendoff, cousins of the groom; and Misses Sheila, and Frances Kenrys, were bridesmaids. They wore pink, crepe gowns, with collars of chiffon; and pink rose headbands; and carried umbrellas covered with white rosebuds. Sandra Swerling, cousin of the bride, of London, Ontario, was an attendant. She wore a pink, silk gown; and a head-piece of roses; and carried an umbrella covered with white rosebuds. Reesa Shore, niece of the groom, was flower girl. She wore a white, Swiss lace dress over pink taffeta; with a pink velvet headband; and she carried a nosegay of white rosebuds. Sheldon Shore, brother-in-law of the groom, was best man. Myron Charendoff, Alan Levy, Ronald Sprague, Hartley Strauss, Michael King, brother of the bride, and Martin Fruchtman, cousin of the groom, were ushers. Earl Fruchtman, brother of the groom, was an attendant. Mr. and Mrs. Harry Brown, 4 Elderwood Drive, grandparents of the groom, were also in the wedding procession. The orchestra of Murray Alter played. There were four hundred and ten guests. The tables were decorated with bouquets of mixed white roses. Mrs. Maxwell King, mother of the bride, wore a turquoise-blue gown of lace; and matching headpiece; and had a wristlet of white orchids. Mrs. Joseph Fruchtman, mother of the groom, wore a pink lace gown; with a pink hat; and had a white baby orchid wristlet. Mrs. Brown wore a chiffon gown, with beaded top; matching hat; and a wristlet of white baby orchids. Mr. and Mrs. Gary Stanley Fruchtman spent their wedding trip in Mexico City and Acapulco, Mexico; the bride travelling in a turquoise-blue, wool suit; and a black straw hat, with turquoise-blue leather trimming. They have taken up residence at 34 Carscadden Drive. Guests from a distance were: Mr. and Mrs. Charles Fruchtman, of Miami Beach, Florida; and Edward Schien, of Detroit, Michigan, uncles and aunt of the groom; Mrs. Chester Devonow, and Mrs. Morris Fruchtman, of Toledo, Ohio, cousins of the groom; Mr. and Mrs. T. Weinstein, of New York; Mr. and Mrs. Jack Alper, and Mr. and Mrs. J. Bloomfield, of Montreal, Quebec; Mr. and Mrs. Harry Bloom, and Saul Bloom, of Hamilton, Ontario, uncle, and aunt of the bride; Mrs. A. Black, of Montreal, Quebec, great-aunt of the bride; Mr. and Mrs. Arthur Wasserman, and Mr. and Mrs. Justin Wilkes, of Buffalo, N.Y.; Miss Lee Black, Mr. and Mrs. E. Merson, Miss Deidre Merson, James Merson, Mr. and Mrs. William Cadloff, and Miss Andrea Cadloff, of Montreal, Quebec; Mr. and Mrs. Hyman Krinovitz, of Plattsburgh, N. Y.; Mr. and Mrs. Leo. Merson, and Miss Susan Merson, of Detroit, Michigan; Mr. and Mrs. M. Swerling, Miss Sandra Swerling, and Alan Swerling, of London, Ontario; all cousins of the bride; Mrs. Charlotte Cohen, Mr. and Mrs. A. Cohen, and Mr. and Mrs. Sidney Bell; all of Hamilton, Ontario.

BIRTHS

Born, to Dr. and Mrs. Brian Eckler (nee Sylvia Kirsh), 30 Blithfield Avenue, on April 21, at the New Mount Sinai Hospital, a daughter, Lori-Ann; sister of Cheryl, aged three and one-half years; and of Nedi, two; granddaughter of Mr. and Mrs. Samuel Kirsh, 25 Dundurn Crescent; and of Charles Eckler, 125 Latimer Avenue.

Born, to Mr. and Mrs. Isaac Akande (nee Zanana Shepherd), 300 Winnette Avenue, on April 9, at the New Mount Sinai Hospital, a son, David; grandson of Mr. and Mrs. E. A. Shepherd, 8 Northcliff Boulevard; and of Mr. and Mrs. Moses Akande, of Nigeria.

Born, to Mr. and Mrs. Harvey Berman (nee Bernice Zoberman), 2 Mascot Place, on April 18, at the New Mount Sinai Hospital, a daughter, Susan Michelle; sister of Jeffrey, aged four years; granddaughter of Mr. and Mrs. C. Rosen, 355 Patricia Avenue; and of Mrs. Jenny Berman, 17 Tillbury Drive; great-granddaughter of Mrs. Lena Shugar, 20 Shallmar Boulevard.

Born, to Mr. and Mrs. Jerry Etkin (nee Sharon Budd), 4 Cedar Spring Grove, on March 18, at the New Mount Sinai Hospital, a daughter, Lori Mindy; sister of Debbie, aged eight years; Rena, five; and Stacie, fifteen months; granddaughter of Mr. and Mrs. Marvin Etkin, 2 Cedar Spring Grove; and of Mr. and Mrs. Peter Budd, 25 Cedarcroft Road; great-granddaughter of Mr. and Mrs. L. Budd, 650 Eglinton Avenue West; great-great-granddaughter of Mrs. Esther Monshine, 428 Lawrence Avenue West.

DEATHS

David Fogle, 28 Almont Road, died on April 11, at the Bayerest Hospital, at the age of sixty-seven years. He is survived by his wife, Mrs. Lillian Fogle; a son, Arnold Fogle, 103 Acton Avenue; and a daughter, Mrs. W. Cohen (Laurice), 209 Arton Avenue; four grandchildren: Susan and Corinne Fogle; and Howard and Lois Cohen; four brothers: Frank Fogle, 4854 Bathurst Street; Samuel Fisher, of New York City; Isaac Feigelman, 74 Spadina Road; and Lewis Fogle, 62 Danby Avenue; a sister, Mrs. I. R. Lewis (Rose), of Montreal, Quebec. Rabbi Erwin Schild officiated at the funeral service. Interment was at the Farband Section, Wilson Avenue Cemetery. Shiva was observed privately. Mr. Fogle was a member of the Farband Organization.

Mrs. Rose Chapkin, died on April 10, at the Bayerest Hospital, at the age of eighty years. She is the widow of David Chapkin; and is survived by a son, Arthur Chapkin, 51 Ridgevale Drive; two daughters, Mrs. C. Kindler (Doris), of Los Angeles, California; and Mrs. Mary Shapiro, of New York; four grandchildren, David, Ellen, Robert and Carole Chapkin; two sisters, Mrs. Nesha Smith, of Hamilton, Ontario; and Mrs. Ida Wigderson, of Toronto. Rabbi David Powell officiated at the funeral service. Interment was at Mount Sinai Memorial Park. Shiva was at 51 Ridgevale Drive, the home of her son and daughter-in-law. Mrs. Chapkin was a member of the Pride of Israel Sisterhood.

TORONTO MEETINGS

(Toronto Meetings are on Pages Sixteen and Seventeen)

★ BETH TZEDEC SYNAGOGUE ★

Dr. Stuart E. Rosenberg, Rabbi: A Young Adult and Youth Service will be held on May 21, in the Main Sanctuary. Youth Cantors will be: Michael Black, Bernard Shiner, Richard Cooper, and David Zweig. Torah readers will be: Leonard Cappe, Alan Soberman, Owen Dick, Coleman Rotstein, Joseph Shier, Chaim Shainhouse and Martin Lockshin. Commencement and graduation of Senior and Junior Congregational High School, is on May 25. Graduates are: Doreen, daughter of Mr. and Mrs. Benjamin Birkan; Arnold, son of Mr. and Mrs. Max Greenspoon; Barbara Joy, daughter of Mr. and Mrs. David Kuchuck; Stephen Harvey, son of Mr. and Mrs. Samuel Kauffman; Irving, of Dr. and Mrs. Joseph Klinghofer; Deena, daughter of Mr. and Mrs. J. Mandell; Carol, of Mr. and Mrs. A. Ogden; Ronni, of Rabbi and Mrs. Rosenberg; Shelley, of Mr. and Mrs. Harvey Schwartz; Lynn Sharon, of Mr. and Mrs. Jack Shiner; Donald Stevan, son of Dr. and Mrs. Jess Witchel; Sarilyn, daughter of Mr. and Mrs. William Zimmerman; David Stephen, son of Mr. and Mrs. Robert I. Zweig, senior high school; Judith Beverley, daughter of Mr. and Mrs. Murray Amsterdam; Judith Ann, daughter of Mr. and Mrs. Morris M. Basen; Michael Philip, son of Mr. and Mrs. Aaron Black; Jane Louise, daughter of Mr. and Mrs. Leonard Caplan; Stanley, son of Mr. and Mrs. David Cappe; Stephen Lawrence, of Mr. and Mrs. Maxwell A. Cappe; Paul Joel, of Mr. and Mrs. Frederick B. Dick; Frederick Arthur, of Mr. and Mrs. Samuel Dacks; Dorann, daughter of Mr. and Mrs. Malton Fleishman; Lynn, daughter of Mr. and Mrs. Louis Frankel; David, son of Mr. and Mrs. Carl Goodman; Kerry Jay, of Mr. and Mrs. Gershon L. Gordon; Irving Julius, of Mr. and Mrs. Henry Gurau; Martin Stanley, of Mr. and Mrs. Jule Kates; Ronald Philip, of Mr. and Mrs. Jack S. Kaufman; Risa-Lynne, daughter of Mr. and Mrs. Irwin Kliger; David Stuart, son of Mr. and Mrs. Jerry H. Lambert; Martin, of Mr. and Mrs. Irving Lerman; Barry Garson, of Dr. and Mrs. Earl D. Myers; Linda Shelley, daughter of Mr. and Mrs. E. George Sobel; Blake, son of Dr. and Mrs. Bernard Teichman; Bonnie, daughter of Mr. and Mrs. Murray Weinstock; Jeffrey Howard, son of the late Mr. and Mrs. Arthur H. Wilson; and Carol Anne, daughter of Mr. and Mrs. Ray Wolfe, junior high school.

★ NEW MOUNT SINAI HOSPITAL ★

Women's Auxiliary twelfth annual luncheon meeting took place at Beth Tzedec Synagogue with four hundred members present. Mrs. Abe Levine, retiring president, reported and stressed the need to raise the level of performance in all areas of Auxiliary activity. Through the Department of Volunteer Services over seven hundred volunteers contributed 31,368 hours of service. The Rose Torno Bursary, named after the founder-president, Mrs. Noah Torno, amounting to one thousand, five hundred dollars, and the Women's Auxiliary Bursary of one thousand dollars to be given for the furtherance of education of graduate nurses, will be presented later as recipients have not been designated. A cheque for two hundred dollars was presented to the Nightingale School of Nursing towards their Bursary Fund. Mrs. Aaron Wolfe, chairman of the Treasury Gifts Fund, presented laminated scrolls to presidents of organizations who have contributed towards Hospital equipment and research. Their contribution to the combined total amounting to twenty-five thousand dollars was turned over to the Hospital during 1965. Mrs. Levine presented a cheque for thirty-five thousand dollars on behalf of the Auxiliary to Bertrand Cerstein, president of New Mount Sinai Hospital, Benjamin Sadowski, chairman of the board of directors, which represents a payment towards the pledge given in 1962 for the Nurse's Residence to be paid over a ten-year period, of five hundred thousand dollars in pledges. Two hundred and twenty-five thousand has now been paid. Total contribution from the Auxiliary to the Hospital during the past year has amounted to sixty-two thousand, seven hundred dollars. Mrs. Samuel A. Smith, program chairman, introduced "Fashion Vignette", featuring a busy day in the life of a president "From Board Room To Ball Room" with special accent on accessories. Mrs. Dora Matthews was commentator. Officers elected for 1966-68 were: Mesdames Abe Levine, immediate past president; David Eisen, president; Henry Sussman, Harvey Foster, Earl W. Gardner, Ralph Gruber, vice-presidents; Aaron Wolfe, Henry Sager, secretaries; David R. Josephson, treasurer.

★ ZIONIST MEN'S ★

Association Ajalon Lodge executive is: Maurice Berg, 478 Lytton Boulevard, president; Leon Shane, 1 Viewmount Avenue, vice-president; Ralph Constam, 166 Castlefield Avenue, secretary; Mark Burke, 561 Melrose Avenue, treasurer; Henry Mulstein, 27 Shelbourne Avenue, campaign chairman for United Jewish Appeal; Norman Bornstein, 92 Ridelle Avenue, project chairman; Dr. George J. Liban, 25 Morewood Avenue; and Dr. Mark Zimmerman, 1713 Bathurst Street; program chairmen. Max Goody, 38 Denmark Crescent, who was recently elected president of Central Region, Zionist Organization of Canada, will be honoured on June 7, on Koved Night, at the Zionist Centre, for invaluable work in the Organization. Maurice Berg, president of Ajalon Lodge, will present the Koved Medal to him, David Peters, Q.C., 55 Montclair Avenue, will be master of ceremonies. A true certificate was presented to Mr. Goody by lodge members and friends, by Nathan Hurwich, president of the Jewish National Fund. Former recipients of Koved Medals were: Harry Zifkin, past president of the Central Region; David Peters, Q.C., past president of Central Region; Dr. Mark Zimmerman, past president of Canadian Young Judea; Maurice Berg, past president of Canadian Young Judea, and president of Ajalon Lodge; Mayor Philip Givens; and W. Zimmerman, archivist of Ajalon Lodge.

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TORONTO MEETINGS

(Toronto Meetings are on Pages Sixteen and Seventeen)

★Joseph Marin, aged fourteen years, son of Mr. and Mrs. Jay Marin, 10 Marwood Road, won the Bible contest at Holy Blossom Temple, and placed third in the Toronto finals, which enables him to attend the National Federation of Temple Youth Torah Corps next year. He also won a scholarship this year to the Union Institute in Oconomowoc, Wisconsin. He is a grade ten student at Forest Hill Collegiate; brother of Lorne, and twin sisters, Reva, and Bayla; grandson of Mr. and Mrs. Samuel Weinstein, 57 Hillcrest Avenue. He is a grade nine student at Holy Blossom Temple.

★ JEWISH HOME FOR THE AGED ★

And Bayerest Hospital Women's Auxiliary gave its annual closing luncheon at Beth Tzedec Synagogue, Mrs. Irving Wintrob, president, was chairman. Guests were organization presidents: Mesdames Jack Ber, Lodzer Centre Ladies Auxiliary; Abraham Salsberg, Malbush Arumim Society; E. Eckers, All-For-One Ladies Auxiliary; Albert Cohen, Sons of Jacob, Young Women's Branch; H. Levita, Linitzer Ladies Auxiliary; T. Letman, Wilson Heights Chapter of Bnai Brith Women; C. Reinblat, North York Chapter Bnai Brith; R. Wolfman, Relative Young Women; S. Grossinan, Ostrovtzer Ladies Auxiliary; R. Applebaum, Queen Esther Rebecca Lodge Number 257; S. Thomas, Sons of Jacob, Women's Branch; Philip Stone, Cradle Club; S. Mandel, New Fraternal Jewish Association; G. Shier, Lady Zion Auxiliary; S. J. Coleman, Nadia Coleman Reading Circle; Ralph Clair, Mozirer Ladies Auxiliary; S. Applebaum, Young Ladies of Israel; P. Irwin, Hotel Ladies Association; G. Rossman, Hebrew Ladies Aid of Port Colborne; S. Kates, Stashiver Young Ladies Auxiliary; J. Meslin, United Jewish People's Order; H. Baker, Machzikei Bnai Israel Ladies Auxiliary; S. Dale, Apter Ladies Auxiliary; J. Winesanker, Y.M. H.A. Ladies Auxiliary; H. Bongard, Drilitzer Young Ladies Auxiliary; N. Angel, Commonwealth Ladies Association; J. Skrow, Bnai Brith Regent Chapter; T. Steinberg, Tri-Bell Ladies Auxiliary; S. Eisenberg, Wierzbniker Ladies Auxiliary; S. Wilner, Bnai Brith Northview Chapter; Y. Rotstein, The Three C's; M. Rotman, Iwansker Sisterhood; R. Goldberg, Upper Canada Chapter 544, Bnai Brith; S. Caplan, Toronto Chapter 434 Bnai Brith; S. Peneiher, Sheen Frug Club Four, Farband Labour Zionist Order; B. Wasser, Beth Sholom Sisterhood; Bernard Noyek, Philadons Service Group Incorporated; T. Siegel, Masada Chapter of Lithuanian Jews; Ralph Clair, Mozirer Ladies Auxiliary; Charles Galperin, Sons of Abraham Society; C. Stal, Don Mills Chapter Number 1010, Bnai Brith; J. Abel, Minsker Farband Ladies Auxiliary; S. Rosen, Toronto Independent Benevolent Association; Harry Shneer, Vinograder Ladies Aid Society; Miss Mary Gordon, Deborah Chapter 43, Order of the Eastern Star. Hospital Auxiliary presidents present were: Mesdames Harry Eisen Jr., Bayerest And Jewish Home For The Aged; R. Lindsay, Bethesda; J. Goodman, Doctors; E. H. Simmons, East General; L. A. Braithwaite, Etobicoke General; W. R. Kerr, General; L. C. Dickson, Grace; T. J. Sumner, Evening Auxiliary Grace; J. D. Bailey, Hospital For Sick Children; M. Gibson, Humber Memorial, Weston; Abe Levine, New Mount Sinai; W. J. Russell, Northwestern General; H. R. Alderton, North York Branson; G. S. Frise, Queen Street, Ontario; N. E. Steward, Orthopaedic and Arthritic; E. L. Frankel, Princess Margaret; J. A. Ferguson, Queen Elizabeth; Van A. Drope, Queensway General; Roy Belgue, Riverdale Hospital; J. J. Andrachuk, St. Bernard's Convalescent, Willowdale; Sydney Whistance-Smith, St. John's Convalescent; J. Allan Rea, St. Joseph's; Paul O'Sullivan, St. Michael's; W. T. Lord, Scarborough Centenary; G. R. Kerr, Scarborough General; T. L. Avison, Wellesley; D. C. Murray, Western; G. D. Finlayson, Women's College Junior Auxiliary; Arthur Tatem, Women's College, Women's Auxiliary; Edsel Benstein, York General.

★ BNAI BRITH WOMEN ★

Naomi Chapter met at 126 Tycos Avenue. Mrs. Daniel Pearl is president. For the Mother's Day luncheon, at a restaurant, Miss Sarah Rosen, daughter of Mr. and Mrs. L. Rosen, 211 Northcliffe Boulevard, was chairman. At the headtable were: Mesdames Daniel Pearl, president; Herbert Cyna, 8 Kingsbridge Court; and Ronald James, 120 Shelbourne Avenue, vice-presidents; Sidney M. Zionce, 120 Shelbourne Avenue, consultant; Mrs. L. Bensky, 25 Sutcliffe Avenue; and Misses Sarah Rosen, a vice-president; Ruth Saginur, 142 Marlee Avenue, past-president; and Sharon Steinberg, 277 Brighton Avenue, secretary. Those who attended were: Mesdames Samuel Silver, 875 Manning Avenue, mother of Mrs. Zionce; Frank Green, 286 Homewood Avenue; and Miss Rochelle Silver, 875 Manning Avenue, sisters of Mrs. Zionce; Sarah Zionce, 33 Brucewood Crescent, Mrs. Zionce's mother-in-law; and Joseph Greenberg, 45 Covington Road, her sister-in-law; Mrs. L. Igra, 101 Acton Avenue; and Misses Fagie and Donna Greenberg, 45 Covington Road, daughters of Mrs. Greenberg; Jack Kimel, 57 Foursome Crescent; N. Sherr, 12 Amos Crescent; M. Pluskow, 26 Rostrevor Road; Becky Rosen, of Toronto; S. Tevens, 28 Fraserwood Drive; M. Saginur, 142 Marlee Avenue; I. Steinberg, 277 Brighton Avenue; S. Fink, 2121 Bathurst Street; S. James, 2121 Bathurst Street; S. Lefler, 55 Viewmount Avenue; N. Jergens, of Toronto; Irving Lefler, 11 Shallmar Boulevard; Gordon Sherman, 120 Shelbourne Avenue; Allan Warth, 9 Kingsbridge Court; S. Kates, 1072 Dovercourt Road; W. Feldman, S. Shulman, 515 Chaplin Crescent; and Misses Wendy Tevens, 28 Fraserwood Drive; Hilda Grad, 32 Winona Drive; and Shirley Shulman, 515 Chaplin Crescent. All mothers received corsages. A skit, written by Miss Sarah Rosen, Mrs. Irving Lefler, and Miss Shirley Shulman was presented. In the cast were: Mrs. Irving Lefler, Mrs. Phillip Jergens, and Misses Judy Kates, Charlotte Pliskow, Roberta Sherr, and Shirley Shulman. Miss Sarah Rosen was master of ceremonies. Central Chapter 935 installation and supper dance saw Mrs. Jack Caplan install: Mesdames Harry Freedman, president; David Title, Hyman Chaiken, Albert Sliwin, vice-presidents; Arnold Wasser, financial secretary; Michelle Socha, counseller; Joseph Packman, treasurer; Bernard Joffine, Louis Wasser, secretaries; Marvin Albert, guardian; Jack Lieberman, sentinel. The theme was baseball. All were presented with baseballs and bats. Mrs. Louis Shumack, outgoing president, was presented with a gold menorah lapel pin by Mrs. Harry Freedman. Mrs. Michelle Socha and Lou Shumack were the arrangement committee. Head table guests were: Mr. and Mrs. Harry Freedman, Mr. and Mrs. J. Caplan, Mr. and Mrs. Michelle Socha, Mr. and Mrs. David Title, and Mr. and Mrs. Louis Shumack. General meeting is on May 25.

★ NORTH YORK JAYCEES ★

Elected these officers for 1966-67: Mitchell H. Scharf, president; John Douglas, executive vice-president; Peter Tremblay, vice-president; Desmond Duffy, secretary treasurer; and George Montgomery, past president.

★ BNAI ISRAEL BAIS YEHUDA ★

Synagogue: Rabbi Joseph Kelman spoke and Cantor Saul Carr sang at a Mincha service. A. Ugar spoke on behalf of all past presidents and members of the Synagogue. M. Goldenberg, E. H. Sporn, A. Ugar, A. Caplan, J. Kerble, and J. Shapiro, past presidents, removed the Torah from the Ark. The Torahs were placed back in the Ark at the New Beth Emeth Bais Yehuda Synagogue followed by a prayer of rededication by Harry Turk, president, and Rabbi Kelman. The service was concluded with a Maariv conducted by Cantor Zvi Aroni. New members are: Mr. and Mrs. Samuel Isenberg, 2 Dellbank Road; and Mr. and Mrs. Morris Grudic, 199 Searle Avenue.

★MIZRACHI HAPOEL★

Women Menorah Chapter met at the home of Mrs. Seymour Walfish, 80 Sultana Drive. Mrs. M. Weisbrod, president, presided. Mrs. I. Schatten is secretary and publicity chairman; Mrs. H. Frankel, treasurer. The annual tea was at the home of Mrs. H. Hershman, 12 Ridelle Avenue. A raffle donated by the club was won by Mrs. E. Zwetschkenbaum, 120 Shelbourne Avenue. One hundred and fifty dollars was collected and will be given to the Mizrachi Women's Organization for further charity work. The cheque will be presented to Mrs. Kate Devor, treasurer of the Council, by Mrs. H. Frankel, Menorah Chapter treasurer. The meeting on May 27, is at the home of Mrs. N. Shore, 24 Laurelcrest Avenue. Minnie Etlin Chapter met at the home of Mrs. Samuel Kaminker, 24 Glenayr Road. Mrs. Jack Tarshis, is president. A meeting was held at the home of Mrs. Jack Rose, 15 Bainbridge Avenue.

★ ONTARIO REGIONAL BIBLE CONTEST ★

Thirty-seven students from eleven Jewish schools were in the contest, co-sponsored by Leonard Mayzel and Upper Canada Lodges of Bnai Brith, and administered by the Toronto Bureau of Jewish Education. The host school for the competition was Beth Sholom (Mildred Arnoff Memorial School). These took part: Beth El Hebrew School; Beth Emeth Bais Yehuda Talmud Torah; Central Evening High School (Associated); Eitz Chaim Day School; Eitz Chaim Talmud Torah; Holy Blossom Religious School; North Bathurst Talmud Torah; Toronto Hebrew Day School; United Synagogue Day School; and Sons of Jacob Congregation, North Bay, Ontario. The following students were winners in the Regional contest: Advanced Hebrew: first, Tovit Rabinovitch, 20 Midvale Road, of Eitz Chaim Day School; second, Avrom Steinman, 134 Elm Ridge Drive, of Toronto Hebrew High School; tied for third place: Daphne Munk, 110 De Quincy Boulevard, and David Sosnowitch, 554 Coldstream Avenue, both of Eitz Chaim; Intermediate Hebrew: first place, Aviva Hoffmitz, 30 Almore Avenue, of North Bathurst Talmud Torah; second, Miriam Rosen, 86 Almore Avenue, of North Bathurst Talmud Torah; third, Ted Sokolsky, 159 Elder Street, of Beth Emeth Bais Yehuda Talmud Torah; Comprehensive English; first place, Sara Edelstein, 1612 Copeland Street, North Bay, Sons of Jacob Congregation, in North Bay; second, Bill Metz, 612 Baywood Street, North Bay, a student there; and Joseph Marin, 10 Marwood Road, of Holy Blossom Religious School. Students who represented the Ontario Region in the national finals in New York, were: Tovit Rabinovitch, Aviva Hoffmitz, Sara Edelstein, and Bill Metz. Gabriel Lourie, Israeli Consul; Stephen Berger, member of the executive, and former president, United Jewish Welfare Fund; and Jack D. Pearlstein Q.C., president of the Bureau of Jewish Education; Max Aiken, past president of Leonard Mayzel Lodge, and Stanley Beder, past president of Upper Canada Lodges of Bnai Brith; Dr. Joseph Diamond, Dr. Joseph Klinghofer, Dr. S. H. Ullman, and Alexander Brown, took part in the award ceremony.

★ HOLY BLOSSOM TEMPLE ★

Rabbi W. Gunther Plaut: Confirmation will be on May 22, at 10 a.m. The confirmands are: Lou Caryn, daughter of Mr. and Mrs. Scarlat Albright, 77 Whitmore Avenue; Karen Elizabeth, of Mr. and Mrs. Gurston S. Allen, 128 Rosedale Heights Drive; Jane Lynne, of Dr. and Mrs. Irving Appleby, 96 Munro Boulevard; Jody Elice, of Mr. and Mrs. Karl Bald, 330 Vesta Drive; Linda Susan, of Mr. and Mrs. Neil Bohnen, 170 Armour Boulevard; Sandy Risa, of Mr. and Mrs. Jack Cotton, 15 Madoc Drive; Karen Arlene, of Mr. and Mrs. Harold Emsig, 167 Ava Road; Roselyn Elise, of Dr. and Mrs. Jack Fedder, 846 Duplex Avenue; Lisa, of Mr. and Mrs. Elfred Feltenstein, 203 Chaplin Crescent; Candy, of Mr. and Mrs. H. A. Fields, 14 Whitmore Avenue; Lois Sharyn Fingold, of Mrs. A. Nathan, 19 Newgate Road; Judith Elaine, of Mr. and Mrs. Samuel J. Freedman, 16 Westgrove Crescent; Cyrelle May, of Mr. and Mrs. Philip Gold, 17 Elm Ridge Drive; Elaine Francine, of Mr. and Mrs. Sidney Goldman, 161 Shelborne Avenue; Heather Myra, of Mr. and Mrs. Albert Goldman, 27 Wilket Road; Penelope Lazara, of Mr. and Mrs. Immanuel Goldsmith, 39 Elynhill Drive; Barbara Ann, of The Hon. Mr. Justice and Mrs. Bora Laskin, 301 Warren Road; Barbara Ellen, of Mr. and Mrs. Saul Lean, 820 Briar Hill Avenue; Simone Joy, of Mr. and Mrs. A. Leibovitch, 132 Bayerest Avenue; Pamela Eve, of Mr. and Mrs. Peter S. Myers, 612 Vesta Drive; Linda Ruth, of Mr. and Mrs. Howard A. Phillips, 78 Old Forest Hill Road; Gail Sandra, of Mr. and Mrs. Bernard F. Porter, 114 Vesta Drive; Joy, of Dr. and Mrs. Harry Potashin, 24 Wembley Road; Jane Melanie, of Mr. and Mrs. Joseph C. Sagman, 603 Spadina Road; Merle Stephanie, of Mr. and Mrs. R. D. Salsberg, 328 Warren Road; Dale Judith, of Mr. and Mrs. Fred Shore, 2121 Bathurst Street; Ellen Hillary, of Mr. and Mrs. Leon Slan, 517 Vesta Drive; Helen Esther, of Mr. and Mrs. William Snider, 561 Deloraine Avenue; Susan Linda, of Dr. and Mrs. Marvin Stock, 436 Glengrove Avenue West; Barbara, of Mrs. Ruth Stulberg, 330 Kingswood Road; Terri Susan, of Mr. and Mrs. William Tator, 23 Luverne Avenue; Penny Janice, of Mr. and Mrs. Benjamin Ulster, 254 Forest Hill Road; Wendy Sharon, of Dr. and Mrs. J. Murray Weinberg, 527 Spadina Road; Susan Ruth, of Mr. and Mrs. Isadore B. Weinstein, 508 Vesta Drive; Lynn Susan, of Mr. and Mrs. Irving Winston, 577 St. Clements Avenue; Bayla Frances, of Mr. and Mrs. Leonard Wodlinger, 116 Caribou Road; and Irene, of Mr. and Mrs. Daniel Zultek, 41 Millbank Avenue; Gary, son of Mr. and Mrs. Leslie S. Crangle, 250 Cortleigh Boulevard; Robert Edward, of Mr. and Mrs. W. Bertram Danson, 114 Bombay Avenue; Timothy Peter, of Mr. and Mrs. Theodore K. Draimin, 95 Ridge Drive; Donald, of Mr. and Mrs. Alex Eckler, 423 Lytton Boulevard; Stuart Mark, of Dr. and Mrs. Arthur Egier, 216 Richview Avenue; Jonathan Howard, of Mr. and Mrs. Bertram D. Fine, 50 Owen Boulevard; Lee Edward, of Mr. and Mrs. Harvey Fingold, 402 Glenayr Road; Michael Robert, of Mr. and Mrs. Jack V. Gould, 83 Whitmore Avenue; Fredric Maurice, of Mr. and Mrs. Paul Green, 2500 Bathurst Avenue; David Michael, of Mr. and Mrs. Allen L. Greenberg, 90 Searle Avenue; David Irwin, of Mr. and Mrs. Harold Hertzman, 50 Elderwood Drive; Norman Colo, of Dr. and Mrs. Harry R. Horowitz, 132 Chiltern Hill Road; Hugh Alan, of Mr. and Mrs. A. M. Hutner, 51 Elm Ridge Drive; Paul David, of Mr. and Mrs. Arnold Mutter, 5 Prince Charles Drive; Robert Manuel, of Mr. and Mrs. Harry D. Jacobs, 281 Strathallan Wood; Mitchell Jay, of Mr. and Mrs. Samuel J. Kelner, 90 Old Forest Hill Road; Michael David, of Mr. and Mrs. Henri Kolin, 20 Ivor Road; Bernard Vise, of Dr. and Mrs. Irwin Lightman, 221 Coldstream Avenue; Stephen William, of Mr. and Mrs. Albert M. Lurie, 141 Old Forest Hill Road; Kenneth Jesse, of Mr. and Mrs. Marvin Rotenberg, 354 Glencairn Avenue; Nelson Shelly, of Mr. and Mrs. Alexander Savein, 504 St. Clements Avenue; Mark Irwin, of Mr. and Mrs. Jack M. Wainberg, 407 Richview Avenue; H. James, of Mr. and Mrs. John L. Wayne, 15 Forest Ridge Drive; Allan Ian, of Mr. and Mrs. Henry Wexler, 592 Castlefield Avenue; Ricky Harris, of Mr. and Mrs. Murray Whiler, 553 St. Clements Avenue; Mark Robert, of Dr. and Mrs. Sydney Wise, 19 Forest Ridge Drive; and Daniel Noah, of Mr. and Mrs. Ben Yolleck, 90 Collegeview Avenue. Confirmation workers are: Mesdames M. Snitman, 16 Barclay Road; S. Fromkin, 49 Warwick Avenue; M. Lieberman, 13 Windlty Avenue; C. P. Mosoff, 33 Ridgevale Drive; and Harry Kay, 90 Duncairn Road.

★ SINAI SERVICE GROUP ★

Supporting the Canadian Cancer Society, met at the home of Mrs. Mac Friedman, 473 Glengarry Avenue. Mrs. Albert Jessel is president. Theatre night ticket conveners were: Mesdames Louis Silver, Benjamin Liebesman, and Roy Rubinoff. Mesdames Carl Israelson, Benjamin Walker, and Albert Jessel presented a cheque for seven thousand dollars for Cancer Research to A. G. Brooks, executive secretary, of the Canadian Cancer Society, Toronto Unit, and Joseph A. Whitmore, campaign chairman of Toronto Unit. Door prizes donated by Mesdames Max Halpern, Irving Hutter, and Louis Silver, were distributed to some of the theatre patrons.

★ MARTIN LUTHER KING FUND ★

Mrs. Martin Luther King Jr., wife of the famous civil rights leader and 1964 Nobel Peace Prize Winner, was here for a first appearance in Canada at a Freedom Concert at Massey Hall with the Martin Luther King Fund of Toronto, which was formed three years ago by the social action committee of Holy Blossom Temple. In the past three years the Fund has raised over $25,000 on behalf of Reverend Martin Luther King's civil rights crusade. Clergymen, and rabbis of all major religious groups, also members of leading fraternal groups, are represented. The executive is: Reverend Martin Luther King Jr., and Harry Belafonte, honorary co-chairmen; Milton A. Cadsby, Q.C., and Reverend Roland DeCorneille, past chairmen; Stanley G. Grizzle, chairman; Reverend A. Fowlie, Monsignor W. B. Kerr, and Peter Flemington, vice-chairmen; Morley J. Pape, president of Holy Blossom Temple, treasurer; Mrs. Christine Marshall, and Rabbi David Powell, secretaries; Benjamin Nobleman, publicity chairman. Mrs. King made her concert debut in 1948 in Springfield, Ohio, and has appeared in twenty-five major cities across the U.S., and in Europe, Africa, and India. In the Freedom Concert Mrs. King recited, in song and narration the story of the "Freedom Struggle", from the Montgomery Bus Boycott to the present.

★ ZIONIST ORGANIZATION ★

Central Division elected Max Goody as president at its 27th Regional convention in London, Ontario. Samuel Kelner, chairman of the United Israel Appeal Committee, was elected Regional vice-president, and will continue as United Israel Appeal chairman with Milton Harris of London, as vice-chairman. Stephen E. Berger, of Toronto, was re-elected treasurer and chairman of the treasury board. Mrs. M. Sinolack, of Toronto, will be honorary secretary. Born in Saskatchewan, Mr. Goody received his Hebrew and secular education in Winnipeg, and moved to Toronto in 1936. He is past president of Ajalon Lodge; and past national vice-president of the Zionist Men's Association; a founder and past president of Bnai Israel-Beth David Synagogue; a vice-president of the United Synagogue of America, Ontario Region; national chairman of education and information of the Zionist Organization.

★ BNAI ISRAEL BETH DAVID ★

Synagogue, Rabbi Albert Pappenheim: North York Lodge of Bnai Brith is holding an interfaith service honouring the United Nations, on Friday, June 3, at 8.15 p.m. at this Synagogue, with Sonnee Cohen as chairman. Alan Blackstein is president of the Lodge, and Rabbi Pappenheim is its Adult Education chairman. Max Sheeter is president of District 22 Bnai Brith. A. Harry McCartney, director of Toronto Branch of the United Nations Association, will be guest speaker. Educated in Scotland, he won the Lawton Gold Medal for public speaking. In commerce, he wrote several monographs on international monetary policies; has been active in youth work for years; and with the Scouting movement, is a senior executive officer. Several church groups, also Bnai Brith lodges in North York, will be invited. Rabbi Pappenheim will officiate at services. Public is invited.

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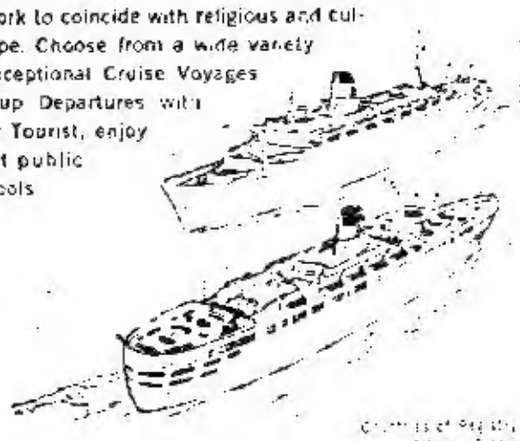

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SAINT JOHN, NEW BRUNSWICK, COMMEMORATES THE ANNIVERSARY OF WARSAW GHETTO UPRISING BY PROCLAMATION OF ITS MAYOR

This Proclamation in commemoration of the anniversary of the Warsaw Ghetto Uprising was issued by Dr. Stephen Weyman, Mayor of Saint John, N.B.:

"Whereas, twenty-three years ago in the Ghetto of Warsaw, its oppressed inhabitants rose heroically and uniquely in defense of freedom against the evil forces of Nazi dictatorship;

"And whereas, the torch of freedom which they lit on that day continues to shine brightly for many freedom loving people everywhere;

"And whereas, Canadians treasure freedom among their most priceless possessions and honor the memory of all who fight for liberty and peace;

"Now, therefore, I, Stephen Weyman, Mayor of the City of Saint John, in the Province of New Brunswick, hereby make known and declare by this Proclamation that the week of April 17th to 24th, 1966, is designated as a week to honor the heroism and valour of those who paid the supreme sacrifice in the Warsaw Ghetto Uprising, and command the observance of the 23rd anniversary to all our citizens.

"Issued at City Hall, in the City of Saint John, New Brunswick, this 14th day of April, 1966".

The anniversary was observed in Saint John at a special service conducted by Rabbi A. D. Feffer, at which Arthur Gould, Deputy Mayor, represented the City. A program on the Warsaw Ghetto was carried on the local T.V. Station, including statements by Rabbi A. D. Feffer and Rev. Harry Quin (Anglican Minister) and slides of pictures of Jewish life in Poland. (The local radio station in Saint John, N.B. also had a special program in connection with Israel's Independence Day).

Ambassador Arthur J. Goldberg: "The Reaffirmation Of Jewish Identity And Values Within Our American Society Is A Goal Worthy Of Extraordinary Efforts"

Ambassador Arthur J. Goldberg, U.S. Ambassador to the United Nations, told a gathering in New York: "Just as America is a pluralistic society, so we strive among the nations to build peace in a pluralistic world. The United Nations Charter expresses the resolve of all nations 'to practice tolerance, and to live together in peace with one another as good neighbors.' Tolerance does not mean the loss of individual character. It does not mean carelessly allowing one's precious and special heritage to slip into oblivion. Peace in this world, whether we pronounce it 'shalom' or 'salaam' or 'mir' or any other way, can only be founded on the acceptance of diversity and of the infinite varieties and possibilities of the creative human spirit."

Addressing 1,000 representatives from all over the U.S. at the banquet of the Golden Jubilee Convention of the National Jewish Welfare Board (JWB) at the Americana Hotel, Ambassador Goldberg said:

"The true test of an American is this: that he does not conceal but affirms his origin. He is proud of whatever it may be; he wears his difference not as a cause of offense to others but as a contribution to the wonderful richness of American life. In the plurality and mutual tolerance of American culture lies the secret of our strength and of the freedom which we so proudly profess to the rest of the world.

"Politically, we are solely American citizens. There should be no place at the polls for Protestant-Americans or Catholic-Americans or Jewish-Americans. But there is room, and indeed a profound need, in our national life and our national conscience, for the spiritual ideals of both the Old and the New Testaments; for the teachings of our great rabbis as well as the great encyclicals of Pope John and Pope Paul. And there is room, too, for varieties of belief, for different visions of God and man, both within the house of Christianity and the house of Judaism."

The Ambassador said that American Jewry faces a grave problem, that of losing their identity as Jews, or of "seeing that identity so watered down that we begin to forget who we are and whence we came."

"Brotherhood Week in the suburbs is a wonderful affair, for Christians and Jews must indeed meet as brothers," Ambassador Goldberg said, "but they needn't act like identical twins. It is wonderful that Americans are coming to realize that the difference between Christians and Jews is not worth fighting about, but it would not be so wonderful if we became so listless as to suppose that the difference is not worth keeping."

Ambassador Goldberg offered a number of suggestions for strengthening Jewish life in America and solving some of the problems of American Jewry:

"Many Jewish organizations are worried about the support and involvement of Jewish intellectuals," he said. "The answer perhaps lies not in the organizations becoming less Jewish and more secular, but, on the contrary, in their reaffirming their Jewish heritage.

"Perhaps the way to make the Jewish intellectual feel at home in Jewish community life is not to de-emphasize, but rather to reaffirm, that which is most universal in our heritage.

"Second, if American Jewry is a vital force it must prove that vitality among the young people who are tomorrow's leaders. Perhaps too many of today's Jewish youth programs are aimed at making the young people grow up to be just like their parents, instead of encouraging them to find their own style and their own modes of expression.

"The last thing we should do is to set ourselves up, either our personalities or our ways of doing things, as models for the succeeding generation. Our real message to them is not in our own sterling virtues, nor in our activities but in something far deeper, the Jewish heritage, whose prophetic tradition should be a model and inspiration for the idealist and the reformer of tomorrow.

"New forms of cooperation to replace some of the competing efforts of today, and to bring all of the doctrinal divisions of the Jewish community into a single *national effort*. Such a united approach would doubtless be difficult to achieve, but it might offer the most effective way to survey emerging needs, to set priorities, and to mobilize the necessary money and talent.

"The reaffirmation of Jewish identity and Jewish values within our American society is a goal worthy of extraordinary efforts."

$1,600 EDITION SHAHN HAGGADAHS

(Continued from Page One)

High as 42 stencils for 42 colors on one plate."

To finance the Haggadah, Mr. Fawcett had the aid of Lessing J. Rosenwald and Dr. Harry Bakwin, both directors, who guaranteed part of the production cost. Also last year, a 820 regularly printed, bound edition of the Haggadah, was produced by Trianon for publication by Little, Brown & Co.

"We did that to get some money for the big edition," the publisher said. "We're out of the more expensive copies," he continued. "Museums and some collectors have bought them up. We've sold 50 of the $420 edition but will have to go through 150 to break even."

Warns Of Danger Signals That Threaten Jewish Life In U.S.

The president of the American Jewish Congress, in a farewell address to the organization he has led since 1958, warned of "danger signals" that he said threatened the continuation of Jewish life in the United States.

Dr. Joachim Prinz, of Newark, N.J., told the national biennial convention of the Congress at Grossinger, N. Y. "We can no longer say with any certainty that there will always be a Judaism, that we are an eternal people."

More than eight hundred delegates heard Dr. Prinz, who has announced that he will not seek another term as head of the Congress, cite these examples of what he described as "the critical Jewish issue of our day":

Indifference to Jewish history, particularly among the young Jewish college-age generation, which Dr. Prinz said was "no longer moved by the destruction of European Jewry and no longer inspired by the establishment of the Jewish state."

Ignorance of Jewish values and ethical imperatives and their application to contemporary problems.

Isolationism and a lack of identification with other members of the "household of Israel."

"Our young Jewish people today," Dr. Prinz said, "are eager to march, to demonstrate, and to participate actively in the solution of the great American problems of poverty, discrimination, and peace. But they do not know enough about Jewish history and tradition to understand that these are great Jewish issues as well, and they are not concerned enough about their Jewishness to care."

Dr. Prinz said many young Jewish college men and women had issued "a kind of silent declaration of independence from organized Jewish life, from Jewish tradition and religion, and thus from any kind of Jewish future."

Dr. Prinz called for intensified support for Jewish education, which he described as the major task in Jewish life.

"The people of the book, the people for whom learning has played such a pivotal role, provides a pitifully small amount of money for the education of its children and adults," he declared. "Our belief in the separation of church and state compels us to reject financial aid given by any arm of government. We must demand, therefore, that those Jewish educational institutions which are the mainstay of Jewish survival be supported in the measure they deserve by Jewish federations and welfare funds across the country."

On the role of Jewish organizations in the civil rights movement, Dr. Prinz declared:

"It is precisely because there are no Jewish Negroes and relatively few Jewish poor that our participation becomes necessary and valid. We must join in the struggle for racial justice and the war on poverty because brotherhood and equality and care for the poor are among the great values of our faith.

"These values must be rediscovered by a Jewish generation that is hardly conscious of them. The tragedy of American Jewry is that we do not know what riches we possess. Too many American Jews are ignorant of the Jewish heritage and thus fail to understand how it is applicable to the needs of our time."

Dr. Prinz warned against "false optimism" about the possibilities of Jewish survival in America, but he said a hopeful sign was the fact that American Jewry was moving closer to establishing a central Jewish organization. He urged that plans be drawn now to begin a new chapter in American Jewish life through the creation of a unified body to speak with one voice on matters of Jewish concern.

"With such a central body "it will at last be possible to confront in a meaningful, effective, and economical way the myriad tasks that must be taken up if American Jewry is to live and to grow in creative continuity, making the contribution of which it is capable to the country whose citizenship we share and the people of which we are an indissoluble part."

Ira Hirschmann Will Be Guest Speaker To Canadian Friends Of The Hebrew University

The annual dinner of the Montreal Chapter of the Canadian Friends of the Hebrew University is on May 30 at the Queen Elizabeth Hotel. Bernard M. Bloomfield is president of Montreal Chapter. The guest speaker will be a dynamic American Jewish leader of prestige and unusual distinction, Ira Hirschmann, of New York. The Scopus Magazine, of the Hebrew University in Jerusalem, has this to say about Mr. Hirschmann:

Ira Hirschmann, who was recently installed as National Endowment chairman of the American Friends of the Hebrew University, by Allan Bronfman, world chairman of the Family Endowment Plan, sees all that has gone before in his busy life as a prelude to his present involvement in the American Friends. "Little more than twenty years ago," he says, "I was in Turkey, bargaining for the lives of Jewish children escaping through the Balkans to Palestine. Many of these youngsters are now at an age when they should be at the University, and it seems only natural that I should be interested in their future as well as their past".

Hirschmann comes to the American Friends with formidable credits. In business, he has managed several of New York's largest stores, including Saks Fifth Avenue, Lord and Taylor, and Bloomingdale's. In this, his original field of endeavour, his phenomenal rise while still a young man brought him wide public recognition. He is consultant to several large merchandising establishments and has held important positions with banking concerns.

As the owner and president of Radio Station WABI, a pioneering FM station in New York City, he was instrumental in providing good music for the city's listeners; music, incidentally, has been in his own words "the *leitmotif* of my life."

Ira Hirschmann's participation in refugee affairs grew largely out of his interest in education. During the administration of Fiorello LaGuardia, Mayor of New York and a close friend, Hirschmann was appointed to the city's Board of Higher Education. Realising that there was an enormous reservoir of talent among the refugees from Europe, he took the lead in the movement to set up the University in Exile of the New School for Social Research, becoming first chairman of the board of trustees.

It was at this time that President Roosevelt sent Mr. Hirschmann to Turkey as a Special Envoy charged with the rescue of Jewish refugees. His adventures, as described in detail in his latest book, Caution To The Winds, read like a novel. Most important, he was brought into close contact with "the boys" as he calls them, young men of the Haganah who had been sent by the Jewish Agency to carry out rescue operations.

Many Israelis remember Ira Hirschmann for his remarkable energy and his talent for getting things done when more orthodox agents would have thrown up their hands. He produced visas, thousands of them, by processes known only to himself. He found ships and, armed with funds placed at his disposal by the American Government and Jewish organizations, saw them put out to sea, loaded with refugees from Europe.

Mr. Hirschmann has employed these same energies and talents in the years since the war and the establishment of Israel to serve similar purposes. Undaunted by red tape, he has been one of very few Jews of note to have travelled throughout the Arab world, where he interviewed Nasser and other governmental figures. As a Special Inspector General for the U.N. Relief and Rehabilitation Administration he instituted humanistic wheels including up the migration of D.P.'s and caused a complete overhaul of UNRRA's leadership in the field.

Throughout his career Mr. Hirschmann has remained essentially a leader of the American Jewish community and he continues his strenuous efforts for the United Jewish Appeal, the Jewish National Fund, Israel Bonds and other organizations. In his new post has great prestige will be invaluable in creating the Endowment Fund needed by the University for rendering student assistance and for support of many of its teaching and research programmes. He expects to enlist the support of major endowers among leading corporations and foundations.

Mr. Hirschmann says he took on this major assignment because "I think it most important that we reach into the grass roots of U.S. Jewry to translate into American terms the success of the Endowment Fund achieved by Allan Bronfman in Canada".

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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CANADIAN PRESS APOLOGIZES TO AMBASSADOR OF ISRAEL FOR INACCURACIES IN REPORT OF HIGH SCHOOL ADDRESS

The Ambassador of Israel, Gershon Avner, said on Tuesday, May 10, that the story carried by the Canadian Press reporting the contents of his address at the Notre Dame High School at Ottawa, contained a number of grave inaccuracies regarding some major points.

The subject of the Ambassador's address was not Racial Prejudice in Canada, but the importance, from the Jewish point of view, of the Ecumenical Council's Declaration on the Jews. When he cited Poland as a country where an unhappy relationship between Catholic and Jewish citizens had existed, he emphasized that this was the situation during the years between the two wars and that he was not speaking of the present.

In speaking of the highly unfortunate consequences which had resulted from the earlier attitude of the Catholic Church towards the Jews, he stressed and repeated that all this refers to situations other than the one existing in Canada. Towards the end of his talk, he mentioned to the young people some examples of the kind and type of generalization against Jews that are sometimes heard and that must be guarded against.

At no time did the Ambassador criticize Canadians as a whole for prejudice against Jews. The Ambassador states that the words "Whisper Campaign" were never used by him, and that he made no charge that such a campaign existed.

What he was saying was that certain kinds of generalized judgments prejudicial to Jews are whispered here and there, mainly in private, and his purpose was to alert the young people against this kind of talk of which he gave some examples. The Ambassador appealed for an all-out effort to uproot this kind of prejudice.

The Ambassador wishes to add that he has obtained in Ottawa an apology for the inaccuracies in the report of his talk which have unfortunately received wide-spread circulation.

East Berlin Jews Are Down To 850, Many Having Fled

East Berlin's Jewish community celebrated a rare and joyous event recently. It was a brith, a ritual circumcision. With this ritual, a little boy was welcomed into the Jewish community. Occasions such as this are unusual for the Jews of East Berlin. There are only eight hundred and fifty left, says the New York Times, and more than 90 per cent of this tiny community is between the ages of 55 and 90.

"We live a good life here," said Heinz Schenk, head of the community. "Almost all of us get pensions from the Government as victims of Nazi persecution. There is no anti-Semitism here."

Mr. Schenk explained that he and his wife each received the equivalent of $125 a month from the East German regime. With this money, he said, they can live comfortably. He has a car and can take vacations.

"Why should we want to leave?" he asked an American visitor. "We are content to spend the few remaining years of our lives here."

Mr. Schenk said there had been many more Jewish survivors of the Nazi terror living in East Berlin after World War II. But most of them fled following the trial of Jewish doctors in Moscow in the postwar years.

"But we have had no trouble," he declared. "After the swastika smearings in Cologne a couple of years ago, a few of our graves were desecrated here. It was nothing serious."

Mr. Schenk had words of praise for the Communist Government. He noted that the regime had paid for the reconstruction of synagogues and for the care of Jewish cemeteries and memorials.

Much of Mr. Schenk's talk was about graves and memorials. These are the concern of the old, and the Jewish community throughout East Germany, now numbering only about 1,500, is made up of old people.

A reconstructed synagogue called the Peace Temple is the pride of the East Berlin community. The main room of the temple, which holds 200 persons, is beautifully decorated and is kept spotlessly clean by a Christian caretaker and his wife.

"We have no trouble keeping it clean," explained the caretaker. "It is never used except on the High Holidays. Only ten or twelve people show up for Sabbath services, and they use the small chapel in the back."

To obtain kosher meat, the East Berlin Jews use the services of a ritual slaughterer who lives in West Berlin. Ritual wine is imported from Bavaria, the Passover matzoh from Hungary.

Recently their only rabbi died. With the help of the East German Government, the Jewish community found a rabbi in Budapest, Dr. Edward Singer, who was willing to serve them, says the New York Times. "I will only stay about two years," he said. "I am anxious to return to Budapest. The spiritual life of the Jewish community is stronger there."